

TERMS AND NOTICES

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Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, JUNE 9th, 1897.

The editor of the INTELLIGENCER intends (D. V.) to attend the Second District Meeting, which convenes at Lakeville, C. Co., next week. A considerable number of subscribers in that District are behind in their payments. It will greatly oblige us if they will arrange to pay at District Meeting. Those who will not themselves attend the meeting can send by their pastors or the delegates from their churches. We will esteem it a favor if the ministers will mention the matter to their congregations next Sunday and collect all the subscriptions possible to take with them to the meeting.

No man ever distinguished himself who has not been able to bear being laughed at.

"Must I be carried to the skies on flowery beds of ease?" You may desire to be, but you cannot be.

A writer in the London Times—a French ecclesiastic—expresses the belief that the next great change in the Roman Catholic church will be the repeal of the law of priestly celibacy. It may, he thinks, begin in America, and French priests might easily endorse it. It will not come in the time of the present Pope, nor for a good while after, but he thinks it is surely coming. One of the benefits he predicts as sure to follow it, will be that a large number of clergymen of the English church will then join the Papal church.

Christians should never forget, says Dr. Andrew Murray, that the missionary cause is an enterprise of faith. It requires faith in the promise of God, and in the power of God. It is a work of the Spirit of God, "whom the world cannot receive; therefore the world can approve of missions only when they go forward with the highest prosperity. Let no friend of missions become discouraged when the work proceeds slowly. . . . Among our forefathers in Europe a whole century was occupied with the introduction of Christianity. Sometimes a nation received Christianity to cast it off again after thirty or forty years. It required a thousand years to bring them up to the height at which we now stand.

Newspaper publishers are a long-suffering class. On the strength of repeated promises of payment they send the paper for years to some people—send it in some instances till the people die. Then they print the obituaries of their dead debtors, without even erasing a sentence of the glowing statements about their remarkable piety, which are sent by well meaning but greatly mistaken writers. It is not many moons since the INTELLIGENCER printed, in a single issue, two high sounding obituaries of men who had not paid for years, except in promises—promises which, there is reason to fear, they never intended to keep. And those who so sorely mourned their death—the death of the men,—not the promises—did not respect their memory enough to pay their bills. They may have paid the undertakers. We hope so.

The "Free Baptist" asks some questions which every church and every member of every church might undertake to answer: Is your church doing its share to sustain the regular work of the denomination? Are you doing your share? Do you lay aside your portion regularly, on the first day of the week or at any other

time, for the Lord's work? Does your church have a system for regular gifts? If not, why not? Are not the Lord's gifts abundant? Are not his mercies new every morning and fresh every evening? Should not we now do as well as the Roman captain who worshipped and gave alms regularly? In every church there should be provision for regular gifts and in every home there should be a regular offering made for the Lord's work.

The neglect to have their babies christened is causing the clergy of the Established church in some parts of England much distress. One of the magazines, published under church auspices, points out the great spiritual loss sustained by both parents and children, and then holds over them a threat, saying:—

"The rubric in the Prayer Book forbids the use of the burial service for all who are unbaptized as the services are intended only for the use of Christians; and we shall, therefore, in such cases only use the alternative service sanctioned by the Bishop, and the body cannot be taken into the chapel."

The announcement that a babe, whose parents have neglected to have it sprinkled, cannot have christian burial, nor be taken into the chapel for fear of contaminating the consecrated building, surely ought to win the hearts of the careless parents.

That your Prayers be not Hindered.

The apostle uses these words in an exhortation to husbands and wives to love, honour and cherish each other. Harmony in the household is, certainly, an inestimable blessing. Strife between husband and wife is a sad thing and a curse. It not only separates them in heart from each other, but it also separates them from God. Love, peace and the consciousness of the patient and faithful performance of duty towards each other prepare the Christian husband and wife to worship God with true hearts. Though strife seems quite so bad as that between husband and wife, because no relation is so tender, yet only sad results follow strife between others. If a parent is at variance with a child, or there is strife between children of the same parents there is inevitable detriment to their religious life. And the same is true when friends forget the obligations of friendship, cherish anger and speak evil of each other. The prayers of all who are guilty of cherishing ill feelings, as jealousy, anger, vindictiveness, evil surmises and the like, are surely hindered. Our Lord teaches thus,—"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift." For if ye forgive men their trespasses your heavenly father will also forgive your trespasses. He who forgives not, but cherishes ill-will, is in no condition to pray for himself or for anybody else. "Forgive us our trespasses as we forgive them that trespass against us," is the prayer our Lord taught His disciples.

Churches often languish and the work of God is hindered because some members cherish unkind feelings towards each other. There is no surer preventative of genuine revival than strife in a church. Men cannot pray who have enmity in their hearts. They may say words which sound like prayer, but they do not really pray, for, as said the Psalmist, "if I cherish iniquity in my heart the Lord will not hear me."

Selfishness is a common hindrance to prayer. Desire for individual blessings occupies the mind to the exclusion of all other interest. A church member once called on his pastor for counsel and help, saying that he could get no comfort in religion. In the conversation it was made plain that he was a man of prayer, but that all his praying was for himself. The pastor pointed out his selfishness and advised him to "Go and pray God to glorify himself." The spirit of religion is unselfish. The chief end of man is not spiritual joy, but to glorify God. The Lord turned again the captivity of Job when he prayed for his friends. So he now blesses those who pray for others.

All sin hindrs prayer. No one can approach God acceptably while violating His law.

The Plebiscite Postponed.

The Prohibition Plebiscite bill will not be introduced this session, and there will be no chance this year to vote for the delegatization of the liquor traffic. On Wednesday last Mr. Laurier announced, at a party caucus, that the government had decided to postpone the matter. The postponement will not, we think, surprise many who have been watching affairs. For

some time it has looked as though the struggle over the character of the bill would result in no bill being passed this year. Even before Parliament met it was evident that the enemy was getting in his work; the intimations from Ottawa to the press of the country making it clear that there was an attempt to make the plebiscite something very different from what was promised. The liquor men's delegation to Ottawa seems to have made an impression on the government, Mr. Laurier appearing to agree with much that they urged. But for the strong protest of prohibitionists all over the country there would, doubtless, have been a bill introduced embodying the bad features which the rum men urged. The general protest against the unfairness of such a bill caused the halt.

There will, of course, be sharp differences of opinion about the rightness of the postponement. Some will say, "I told you so, there was never any intention of passing the bill" &c; others will claim that the postponement is the only wise thing to do in the circumstances. The opinions of many, we are sorry to think, will be according to their party feelings. But many others, a majority of prohibitionists will deeply regret that anything should have been thought sufficient reason to delay the fulfilment of a promise.

It is, however, better that nothing is done than that such a bill as seemed resolved upon should have been passed. If a bill had been passed providing for the proposed question about taxation to be submitted with the question about prohibition, the prohibitionists, would have had to refuse to have anything to do with the plebiscite. They will probably do all they can before the next session of Parliament to prevent the liquor traffic having its way in the Plebiscite bill; they may not succeed, but they should do their utmost.

The rum traffic has scored in this first round of the plebiscite bill struggle; it has won the privilege to carry on for another year, without interruption, its deadly business. Nobody can tell how much wretchedness and woe this means in every part of the land; but it must be endured because the law-making body of the country has not dared to take the grip with the great organized iniquity.

It is also cause for deep regret that the often deceived and disappointed prohibitionists have to endure another disappointment. But confident of the righteousness of their cause, and thankful for the real gains made in spite of all kinds of opposition, they will push the battle in all ways that are open to them.

The Conference Fund.

The attention of the churches is being called especially to the Conference Fund. The rule which requires each church to contribute to the Conference Fund an amount equal to twenty-five cents per member has been in operation a good many years, and is quite well understood by our people generally. The majority of the churches recognize their obligation, and are regular contributors to the Fund. In late years a few churches have made most praiseworthy efforts to contribute the full amount of twenty five cents per member. But the most of the churches, while contributing something, seem satisfied to make a very small payment. That may fall short is shown in the fact that last year's Conference Fund was only equal to about five cents per reported member. If all the churches would do as well in proportion to their membership, as some of them do there would be a great increase of the Conference Fund.

The failure to contribute as much as they ought is not attributed to lack of interest, but rather, to neglect to take proper steps, in time, to get from the members the contributions they will gladly make if solicited. The pastors and deacons of the churches which have increased their contributions in late years say that it has not been at all difficult to get the increased amounts; it is only required that the matter be attended to in time and systematically.

The Conference Bye-law makes it the duty of the deacons to see to the collecting of this fund. The pastors and deacons have found it a good plan to appoint some of the younger members of the church to do the collecting. They can easily divide the work among themselves, so that no member of the church or congregation will be overlooked. The work can be accomplished with very little effort, and greatly to the satisfaction of the church and the Conference.

It is hoped that this year this important fund will be larger than in any previous year. It certainly will be if each church endeavours to do its part. If the churches make this fund as large as it ought to be a great deal of most important work can be done

which now has often to be neglected. The Conference is hoping for good returns from the churches this year.

Some churches delay collecting for the Fund till just before Conference. The money should be gathered before the annual session of the District Meeting to which the church belongs, and forwarded to the Treasurer of the District. Lists have been sent to the churches, and it is hoped they will be returned fuller this year than ever before.

Notes on Current Events.

It is intimated that the Pope's man, Mgr. Morry del Val, may not visit Manitoba, and that he may leave for Europe within a few days. Whether he has completed his mission no one seems to know; and what instruction he has given the bishops and the government is only matter of conjecture. Time will unfold it all.

Since the foregoing was in type we learn that Mgr. Morry del Val has started for Winnipeg. He will return to Ottawa soon after the middle of the month, and soon after that go to Rome.

The temperance cause in England has suffered a severe loss in the death of Mr. J. H. Raper who, for many years has been a foremost worker for and most eloquent advocate of total abstinence and prohibition. He had much to do with the legislative work of the United Kingdom Alliance, and was very successful in influencing advanced legislation concerning the drink traffic.

A deputation of members of parliament waited on the Premier a few days ago and asked that \$20,000 be placed in the estimates for the Victorian Order of Nurses, which the Countess of Aberdeen is endeavouring to establish. They must think the country has "money to burn." Mr. Laurier did not promise to comply with their request.

It was announced last week, by authority that the Duke of Leeds will not succeed Lord Aberdeen as Governor General of Canada. It is quite evident that there was an intention to appoint him. What has changed that intention we have no means of knowing; possibly the strong feeling against such an appointment which found quick expression here, may have had something to do with it. But whatever has caused the change of plan, it is a relief to know that Canada is not likely to have the humiliation of "the gin duke" as Governor General.

Hon. Wilfred Laurier sailed for England last week, where he will represent the country of which he is Prime Minister in the celebration of Her Majesty's sexagenary. He goes with the good wishes of all Canadians, who feel that he will worthily represent them, and gracefully express the genuine patriotism of the foremost colony of the Empire.

The prohibitionists in New Zealand are much encouraged, as they have reason to be. The recent vote showed a marked gain in favor of no-license. In 1894 the no-license vote was 48,993; in 1896 it was 98,172. Prohibition was not carried in any additional district, neither was it reversed in any district. But a gain of 49,179 votes in two years is gratifying, and warrants the expectation of doing still better at the next election.

Acadia College (Baptist) closed a good year's work last week. The graduating class, receiving the B. A. degree, numbered thirty. Honorary degrees were conferred as follows:

Master of Arts, Rev. W. B. Hinson, Moncton; W. E. Roscoe, Q. C.; Kentville; Hon. Mr. Emmerson, Dorchester, Doctor of Civil Law, Hon. J. W. Longley, Halifax.

Doctor of Divinity, Rev. O. S. C. Wallace, Chancellor of McMaster University, Toronto.

Mr. Edison is credited with saying that the horseless carriage will soon be sold in perfected form for \$100. The cost of running will, it is claimed, be not more than a cent a mile, and a carriage will run fifty miles without recharging.

The leader of the Irish Nationalist party has announced that the party does not intend to take any part in the Diamond Jubilee celebration. The principal effect of this course will be injury to the cause the party desires to advance.

It has been stated a good many times that no wines would be used in the White House during the term of President McKinley. It now appears that these statements were incorrect and unauthorized. The President takes wine occasionally, and it has been

and will be served to guests at the White Executive Mansion. He and his wife are members of the Methodist church, and there will be much disappointment and regret that intoxicants are having their high endorsement.

India Letter.

DEAR READERS,

Miss Wile has asked me to write to you. So I cannot, perhaps, do better than tell you about some work Mrs. Ager is doing. A new railway line is being constructed, and has to run through a big tank here which, of course, has to be filled up. The first contractor who took up the work died, the second had cholera, and among the men of the third contractor one lost his sight, so the Hindus said this tank was "possessed" "and the god would not allow it to be filled." The railway sahibs could get no native to undertake the work, and at last asked Mr. Rae, of Patna, if he would do it, as the tank is only two miles from there, working with our native Christians. He wrote to Santipore, where we were, and, as it was thought by all a good thing to show the Hindus the folly of their superstition, Mr. Ager was asked to take up the work. As might be expected, it was very difficult at first to get coolies, and the work was begun by 50 Christians and Santals. After some time, as nothing happened to these men, the Hindus came too, till there were as many as 800 working.

The tank is 30 ft. deep and the trend has to be 15 ft. above the level of the road with a crest of 16 ft. All went on well for some time when something occurred which nearly stopped the work again. In the centre of this tank there was a long pole standing upright, but covered entirely by the water. So much earth being thrown in must have in some way or other, disturbed this pole for it rose straight up out of the water for about two or three feet and then sank. Every coolie dropped his basket, crying, "Hurry-hole, the god has arisen." and would not proceed with the work. Nothing could persuade them to go on, till Mr. Ager said he would stand by the water edge and they could throw the earth at him and if the god came out it would take hold of him. The coolies would come to his side, shut their eyes, throw the earth and run away. I need hardly mention that after these 800 coolies had been throwing the earth into the water for about three hours around him that he came home wet! since then he has had the pole and other pieces of wood taken out of the tank, and to-morrow they go to Santipore. There is only one tree very near this tank, but about a mile away there is another tank with the same kind of tree by the water side; and it now appears that the god has gone to this tank, and the priest is waiting for a favorable time in which to install him on his throne.

Dear readers, pray that the time may speedily come when all these superstitions will be done away and men will "worship the work of their own hands" no more. I might mention that the proceeds of this work will go towards building a house at Bhudruk, which, as those who have gone there can testify, is sadly needed.

Your's in a sacred cause,
(Mrs.) S. M. AGER.
Tudeke Inspection Bungalow,
April 20th, 1897.

General Religious News

In Philadelphia, where many Russian Jews have settled, the Baroness Hirsch will spend \$1,000,000 in building model dwellings, and \$500,000 more in other philanthropic projects.

Dr. Daniel Dorchester, a reliable church statistician, shows by publish. ed official reports that from 1870 to 1894 the Roman Catholic population in the U. S., increased from 4,600,000 to 8,806,649 while during the same period the Protestant Church membership increased from 6,673,396 to 15,127,948.

Ritualism is gaining ground among the clergymen of the Established Church in the principality of Wales. It is stated that the Eucharistic vestments are in use in forty-seven churches in Wales, incense in seven, altar lights in one hundred, and the mixed chalice in forty-one, whilst the eastward position is adopted in nearly two hundred.

Bishop Lawrence of the Episcopal Diocese of Massachusetts reports to his convention that the number of resident clergymen is 252; of parishes, 150; organized missions, 53; postulants, 11; candidates for holy orders, 16; lay readers and helpers, 71. During the year he has ordained 12 deacons and 9 priests, and confirmed 2,189.

The Congregational Summaries for 1893, according to Dr. Hazen, are as

follows: Whole number of churches, 5,482; added 176; gain, 65; church members, 615,220; gain 12,663; additions, 54,663, of which 32,137 were on confession; Sunday school members, 687,575; gain, 4,995; benevolent contributions, \$2,129,456; decrease, \$57,583; home expenditures, \$6,871,128; increase, \$163,515.

The religious work in the Santa Fé railroad shops at Topeka, Kan., "The Advance" says, is now in its third year of prosperity. The use of a large room is given by the company, and the room is open daily for one hour, at noon, and is provided with conveniences for the men—hot coffee, papers, and magazines—and two tables occupied by men who study the Bible daily while eating their dinners. On Tuesdays and Fridays a twelve-minute talk is given by a minister or Christian worker. The railway company favors the movement, the expenses are paid by private subscription, and the work is under the care of the Topeka Congregational Union.

From the Year Book of the Young Men's Christian Associations of North America we learn that 1,429 organizations are in existence. Reports have not yet been received from all of these; but 1,202 associations reported an active membership of 119,764. The total net value of the property of the associations amounts to \$17,464,425. At the recent international convention at Mobile it was stated that \$1,000,000 in pledges were held to complete building projects. There are 711 libraries with 506,658 volumes; 2,420 educational classes with 25,269 students. A slight increase is reported in the number of Bible classes. The railroad departments have had a large increase. For home work the committee received during the year \$73,019, and expended \$72,976; for foreign work it received \$19,746, and expended \$19,415.

Home Religious News.

A union meeting house, built by the Adventists and Reformed Baptists at Peel, C. Co., was dedicated last Sabbath.

It has been decided that the next session of the New Brunswick Baptist Convention will be held at Gibson in September.

Hunter and Crossley, evangelists, are now at Annapolis, N. S. They will probably remain two or three weeks.

In Moncton, Friday, Rev. Mr. McIntosh was ordained to the ministry of the Presbyterian church. He will have charge of the missions at Grand Bay, Nerepis and Jerusalem.

An ordination council, held in the Kingsclear Baptist church last week, decided against the ordination of Lewis King. The council was satisfied with his conversion to the Protestant faith, but did not think him qualified for the work of a Baptist evangelist or pastor.

Denominational News.

RUSIAGORNISH, S. Co.—I have just come from Rusiagornish. The Lord was pleased to bless us, and some good was done. The church received a measure of help, and several persons were converted. I baptized three converts at Sabbath (30th ult), and two the previous Sabbath; six members were added to the church. Bless the Lord for His goodness to this people. . . . I expect to go to Upper Gagetown for next Sunday, June 6th.

T. O. DEWITT.

Hoyt Station

June 1st.

CAMPO BELLO.—My letter this time will be mostly of Sunday School work. We have two Free Baptist Sunday Schools on this island, both of which are doing fairly well; we see room, however, for improvement, and are aiming for better work. There is much of self-denying effort given by officers and teachers. Yet as we, in common with many other places, feel that there is not on our island as much and as profitable study of the Word as its importance demands, the call is for greater effort and diligence in Sunday School work.

Our week-day teachers find a place with us in our Sunday schools, being among our active workers in both schools. Because of its very important results in that which gives character to the rising generation, this is one of the qualities in school teachers which we cannot afford to lose sight of, viz., that those to whom we commit the education of our boys and girls for so much of the time, be those whose influence, silent and expressed, tends toward reverence and piety.

We have been encouraged by a visit from Rev. A. Lucas, Field Sec'y of the N. B. S. S. Association. He was with us on the last Sunday and Monday in