

## TERMS: NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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New subscriptions may begin at any time in the year.

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and misinterpretation of confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

## Religious Intelligencer.

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

WEDNESDAY, September 23rd, 1891.

## Special Offer.

The RELIGIOUS INTELLIGENCER will be sent to any one not now a subscriber, from this time to Dec. 31st 1891, for

TWENTY-FIVE CENTS!

This offer is made to afford an opportunity to introduce the paper on trial to those not now receiving it.

Let the ministers and all the friends of the INTELLIGENCER help by sending new names.

Those who subscribe now will get the papers having the Conference report.

"FREELY ye have received from God; 'freely give' to God's cause.

BE FAITHFUL in the duty that requires to be done now. Be as faithful in small things as in large ones.

IF WE USE our opportunities for good doing we will never be idle.

OLD MOVEMENT on the lines of the "Old Catholic" church is being promoted by some ex-Roman Catholic priests and other persons of influence in London.

PAUL had three wishes, and they were all about Christ—that he might be found in Christ, that he might be with Christ, and that he might magnify Christ.

WE EXPECTED the official report of the Nova Scotia Conference for publication in this issue, but it has not yet arrived. It will probably be on hand for next week.

MR. BEECHER was wont to illustrate the noisy but barren activity of a certain class of people by comparing them to bumble-bees, which make a prodigious stir, but lay up no honey.

IT HAS BEEN suggested that when Phillips Brooks becomes a bishop, his church (Trinity) in Boston be made a cathedral for the diocese of Massachusetts. And it is said that a movement is already on foot to secure the endowments necessary to maintain it as a cathedral.

MODERN ANGELICAN monkery is not a great success. A "brotherhood" which was formed in England last year has broken up. The members found the life they had agreed to lead, and in which they expected to find so great peace, intolerably irksome. And they were sensible enough to abandon it.

The fact is, that, at best, the monkish idea in these days is a weak imitation of a bad thing. The world needs as its regenerators no morbid ascetics, disguised in the mental and outward clothing of the thirteenth century, but manly men of the time, who are in sympathy with the experiences and needs of their fellow men, and are not afraid of mingling with them to help them.

RUSKIN says: It is not a question of how much we are to do, but of how it is to be done; it is not a question of doing more, but doing better.

SERGEON, always apt in illustration, puts a sharp point to a truth, thus: When a dog is not noticed, he doesn't like it. But when the dog is

after a fox, he don't care whether he is noticed or not. If a minister is seeking for souls, he will not think of himself.

A NOVEL CASE of church discipline is reported in the Michigan Advocate:

A church is dealing with a member for niggardliness. "Covetousness" is the term used in the charge. He is reputed to be worth from fifty to one hundred thousand dollars, and yet pays nothing toward the expenses of his church save the contributions to the plate collections. He refuses to make a subscription, or pledge himself to pay any sum. The action of the church in trying him is unusual. We have never heard of any other such case. But should he not be dealt with?

Commenting on the case the "Tele-scope" says he should be dealt with. "No man can be worthy of membership in a branch of Christ's church who persistently refuses to contribute as the Lord hath prospered him to the support of the church. Such men have no business in the church. Their membership is a detriment to the cause of Christ, and permitting their names to remain on the church record can not and will not save them."

THE U. B. SEMINARY.—The outlook of the Seminary, which was reopened on the 10th inst., is reported hopeful. Sixty pupils are enrolled, and others are expected.

The great need of the seminary now is such a rallying of its friends as will relieve it from financial embarrassments. The people whose school it is are able to do this, and ought to do it at once.

CARDINAL Taschereau of Quebec, has issued a mandament, condemning his people for believing in the alleged curative powers of a young girl in Quebec who is claimed to be possessed of supernatural gifts. He says the people who have any faith in the girl's miracle working power are not only making themselves ridiculous, but are committing sin.

The Cardinal is to be commended for his good sense in this case. Like good sense on the part of Pope and priests in Europe would put a stop to the "holy coat" farce.

A MINISTER, engaged in revival work, sends the names of several new subscribers. He also asks for sample copies of the INTELLIGENCER to distribute, saying, "I am anxious to get the paper into the homes of all the people who are coming into the church." He believes that it will help them in their personal christian living, and that it will, also, bring them into sympathy with the denomination, and active participation in its general work.

Many more homes would be entered by the INTELLIGENCER did all the ministers pursue a like course. Try it, brethren. We will be glad to furnish papers for distribution.

SOME SILLY Quebec people are erecting a monument in Winnipeg to the memory of Louis Riel, the leader of the Northwest rebellion, for which crime he was hanged. They are a strange people who can regard such a character as a hero.

THE BAPTISM of Christ in the Jordan, and the illustrations of baptism used in the New Testament, are all in favour of immersion rather than of sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German.

The foregoing is not the declaration of a Baptist, but of Dr. Philip Schaff, Presbyterian, and Professor of church history in the Union Theological Seminary of that body.

THE ECUMENICAL Methodist Conference will meet in New York early in next month. This is the second Conference of the kind. The number of delegates is five hundred—300 representing Methodism on this continent, and 200 from Europe. Canada has the right to send twenty-four of the American three hundred. The subjects to be considered cover a wide range. It will, doubtless, be a meeting of great interest.

WHEN WE urge those who are in arrears for their paper to pay what is due, it is not because we are not willing to trust them longer, but because we need the money and know no other way to get it. We thank those who have responded to requests recently sent out. But we need, and we hope to receive reply from every one to whom we have written. Send it now.

"UNRIGHTeous and unlawful" is what Dr. Sutherland calls the voting of public money to priests for work amongst the Indians. And he is right as to the unrighteousness of it, whatever may be said of its legality. Of \$6000 paid last year for the Indians in this Province, \$1015 was given to priests for alleged work among the Indians. The same thing is done in

Nova Scotia. If the ministers of one denomination receive aid from the public treasury, then other denominations may fairly ask the same. But it is wrong, and out of harmony with the spirit of the country and the times that state aid should be given any church. The attention of the Government having been called to the matter, there should be a discontinuance of such payments.

DR. WARD, writing, in the "Homiletic Review", of the religious paper and the ministry, addresses ministers thus:

The solicitations of the editor of a religious newspaper that ministers send him items of news affecting their churches should be religiously attended to. Ministers or church clerks and especially ministers do not advertise their churches half enough. This is no age of bushels, it asks for candlesticks and a candlestick not well lighted will be taken out of its place. What ever happens in the church, the settlement or removal of a pastor, the building or repairing of a church or chapel, the reception of members, any matter that interests the church should be sent without elaboration or glorification, preferably on a postal card, to the denominational paper. There is no vanity about that, it is only duty, a kindness to all one's neighbors who all presume want to know the family news. It is no more censurable than writing a family letter to absent brothers and sisters who have a right to this much advertisement of family affairs. It is a pastor's duty to see to it that as many families in his congregation as possible take a religious paper and preferably a general thing their denominational paper. I believe those denominations are wise which expect their pastors to present regularly the claims of their papers to their people.

We commend these wise words to our ministers, and trust they make even greater effort to widen the circle of INTELLIGENCER readers.

## A Pressing Necessity.

A question often asked is, "How are the churches of the denomination to be brought into better giving for missionary and other christian purposes?" True, there has been an improvement in this christian service, such an improvement as calls for thankfulness. But there is room for and need of still greater improvement. And what has been done should be a spur and an encouragement to a higher and better degree of giving.

The Conference is near, and we suggest this as a subject worthy its best consideration. If the Conference can determine upon a plan by which every church can be brought into the habit of contributing from year to year, according to the ability of its members, it will bring a rich and lasting blessing to the churches, and to others by them.

We are numerically quite strong, and we are not weak financially. Some other denominations have, probably, more rich men than we have. There are some rich men amongst us, and not many who are really poor. The majority of our people are comfortable, what are called "well-to-do" people. There are not many who are not able, without making great sacrifices, to contribute something to Christ's cause.

But there are many—we do not like to say what we think the percentage is—who do not put anything into the treasury of the Lord, even for the support of local religious institutions, not to say anything of Home and Foreign missions and christian education. Of those who do contribute a very small proportion do so according to their ability. Those who do so—and there are some, are not chiefly the rich, but people who have but small store of earthly possessions, but are rich in love and faith, and are eager to do all "for His sake" whom they love.

Christian institutions and activities suffer from want of means, means which christians have in possession, and which they wrongly withhold. To find and apply the remedy for this wrong to get the people to right thought and feeling as to their duty, and as to the blessings they may get as well as confer, should engage the patient, prayerful consideration of those who are appointed to lead the flock of God.

Paul is an authority, and his plan is this: "upon the first day of the week, let every one of you lay by him in store as God hath prospered him." He saw and rejoiced in its fruits. It has been tried in our times, and has not failed of success when faithfully carried out. The result of a year's work in this line of contributing would astonish and delight the church trying it. But we do not press this, or any other specified method. All that we urge is the necessity of fixing upon and carrying out some simple, workable plan, by which every member of every church may be solicited to contribute something to christian work at home and abroad. This, as we believe, is one of the greatest needs in our work. Let it be thought about, prayed about, determined upon.

## Notes by the Way.

NO. XVII.

The Nova Scotia Conference was the objective point. Arriving in St. John too late to go by the steamer direct to Yarmouth, we had to go via Digby. At the wharf in St. John we met Rev. J. N. Barnes, and we made the journey to Conference and back in company. Bro. B. is a most agreeable and helpful travelling companion.

The Str. "Monticello" seems to be carrying a good number of passengers, though it is claimed that she is not yet self-supporting. The day was fine, and the trip across smooth and pleasant.

Four hours were spent in Digby. Little, if any, change is noticeable. With a little more public spirit and private enterprise, and not a large expenditure, it could be made much more attractive. The number of visitors this summer has been larger than in any previous year. And every year a large number of tourists will find their way there, if what might be done to make it more attractive is done; otherwise it will be passed by for other places. Mrs. Short's is a good place to stop. There are probably other good places. We speak only of the one we know.

The opening of the "missing-link"—the railroad between Digby and Annapolis, is a great convenience. It is managed by the Western Counties R. R. Co. The train to Yarmouth is a good one, made up of pleasant and comfortable cars and run at a good rate of speed.

The road is much of the way through an unsettled and, from an agricultural point of view, an uninviting country, but it is at many points extremely picturesque. It is a liberally patronized road; and its management is evidently determined to look after the comfort of its patrons.

At Digby we met Revs. G. A. Downey, and D. T. Porter, and brethren Lockhart, Cox and Spicer, in conversation with whom the time passed quickly.

At Ohio, a snug little village not far from Yarmouth, teams were in waiting. A drive of six or seven miles took us to Beaver River. The boy who drove is a good kind of boy for that work. Afraid his horse might balk he kept "rousing him up," as he called it, to which no objection was made; besides he answered questions well, which is a good thing in boy or man who has charge of strangers. At 7 p. m., we were comfortably ensconced in the good home of Capt. O'Brien, whose hospitality we enjoyed increasingly till the close of the session.

Beaver River is about a dozen miles from Yarmouth, on the Atlantic coast. At one time it was a great ship-building place. Port Maitland is nearly two miles nearer Yarmouth. Beaver River is the older village. They are both pleasantly situated and thrifty villages. Good residences and all the signs of comfortable living are numerous. And the people are warmhearted, and live in harmony.

Beaver River church was once larger and stronger than now. It was weakened by the secession of a few years ago. But the brethren are standing well together, steadfast in the faith of Jesus and the doctrines of the gospel. They are making progress, and are hoping for the return of many, per-sons all, who went out from them.

Licentiate Parker has been in charge of the church for several months. He is well thought of, and his work has been blessed. He returns to school this week.

## THE CONFERENCE.

The official reporter, Rev. T. H. Siddall, will furnish a full report of the proceedings of the session. We have only to pen a few general observations.

Two years had passed since we were last in the Province. It was pleasant to again meet brethren with whom we had associated so often before, and always with pleasure and profit.

The welcome meeting, Wednesday evening, was fairly well attended. The speeches of welcome were warm enough to suit the most exacting; the responses were equally hearty. All were brief, which, perhaps, made them more enjoyable. Besides, there was a spiritual aspiration apparent, which was gratifying.

Not only did the church give the Conference and visitors greeting, but the Baptist brethren, and the temperance societies of the place also bade them welcome.

It was fitting that the temperance societies should say "we are glad to see you" to such a body as the Free Baptist Conference—an organization which has from the first been most pronounced on this question.

Beaver River is historic ground in the temperance reform. It is claimed that the first total abstinence society in Canada was organized there in

1828. Memorial Hall commemorates the fact, and on its wall is a copy of the original pledge and signatures thereto. During the more than three-score years since that memorable date, the reform has had active and influential supporters there.

The corresponding delegates were Rev. J. N. Barnes, representing the New Brunswick Conference, and Rev. A. L. Gerrish representing the Massachusetts Association. Rev. E. W. Porter, Rhode Island, and the writer were visitors. All were given a very cordial reception. Bro. Porter is a native of Beaver River, and though his home and work have for many years been in New England, he has not lost interest in the place of his birth and the people who were his early associates, nor have they ceased to hold him in warm regard.

Neither Bro. Barnes nor Bro. Gerrish had before been at the N. S. Conference. They are both likely to want to go again; they evidently enjoyed making the acquaintance of the brethren and participating in the worship and work of the session. They made an excellent impression. The brethren were certainly glad to have them present, and will welcome them again, we are sure. We were glad to meet Bro. Gerrish for the first time. He is a genial and companionable christian, a good preacher, and a safe counsellor.

Mrs. Burkholder, of the India Free Baptist mission, was at the conference. She has for fifteen years been the representative of the N. S. Free Baptists in the mission field. Her presence was a pleasure to the people, and her earnest words were a stimulus to their missionary zeal. She and her husband, who came home about a year ago for needed rest, expect to return to India next year.

Rev. T. H. Siddall, who spent two years as pastor in Wisconsin, and who returned to Nova Scotia last fall, was received into the Conference, of which he was an active member before going west. He is a good addition to the ministry.

One brother was ordained to the ministry. Bro. J. W. Smith. His statement of his call to the ministry was very clear and impressive. He has for several months been in charge of the Port Mouton pastorate, and will continue in charge this year.

There was talk about a closer union of the Free Baptist bodies of the Maritime Provinces, and a committee was appointed to confer with like committees which the other F. B. bodies will be asked to appoint. It is hoped—and we sympathize with the hope—that such a closer union as is contemplated may be effected.

The conference meeting, Saturday afternoon, was a season of much spiritual enjoyment. The attendance was large, and the testimonies were numerous and cheering.

Sunday was a great and good day. The congregations were large all day. The churches in the vicinity were, also, filled. The preaching was good, and with good effect. In the evening there was the spirit of revival. Several were forward for prayers, some of whom expressed the determination to be henceforth the Lord's. There was an impressive communion service. There was also baptism between the morning and afternoon services. Three young people, recently converted, were "buried with Christ" in the sacred ordinance. Rev. Wm. Miller administered the ordinance. It was an impressive scene.

The weather from the beginning of the session until Monday was delightful. On Monday there was a steady and heavy rainfall. But nobody minded it; all thought of and were thankful for the pleasant days which preceded it.

The entertainment of the Conference by the community was all that could be desired. The people were unceasing in their endeavours to make everybody feel at home, and they succeeded.

The brethren are full of hope and courage. The ministers are energetic workers in their fields, and have accomplished much, often in the face of more than ordinary difficulties. There are 39 churches. The additions last year were 190; and the money raised for church purposes \$8000. They are expecting still better results this year.

Monday afternoon, though the session was not yet ended Bro. Barnes and the writer had to start for home and other duties. A dozen miles in the rain, in an open carriage, drawn by an overworked horse was not a pleasing prospect, yet we got along very well, and reached Yarmouth and the wharf a few minutes before the steamer's hour of departure.

The afternoon seemed to suggest a bad night on the Bay—foggy and probably rough. It was certainly "thick" enough when we started, but in a little while the fog "lifted," the moon and stars made their appearance, and it was a really beautiful night.

"The Dominion" has had the reputation of being a roller. Probably she has deserved it. But we are bound to say that she was on her good behaviour that night. No river boat ever sailed more steadily and smoothly. She takes the place of the "Alpha," which is in the coal carrying trade, having, probably, ended her career as a passenger boat. Capt. Blauvelt is in the command of the "Dominion." We have found him and his officers and men invariably agreeable and obliging.

## Forcible Release of a Nun.

How an English nun, detained against her will in a foreign convent, has just been rescued, is told by 'A Firm of London Solicitors.' The lady wrote an imploring letter to the firm, saying she was frightened and suspicious, and begging some one to fetch her away, as she had neither friends nor money at hand. A member of the firm went to the town where the convent is situated, and asked to see the lady. The Mother Superior brought her, but when he said he meant to take Miss—away, as she was not happy, the Superior declared that could only be done after reference to the Mother General. The Superior refused Miss—permission to go to the Mother General, twenty miles away. The lady then—in English, which the Superior did not understand—implored the solicitor to take her away at once. The solicitor communicated the wish to the Superior. She told the lady she must speak with her in the corridor. The moment they were outside the Superior locked the door, shutting the solicitor inside. He heard a scuffle and burst open the door, but nobody was there. Hearing screams from a room at the end of the corridor, he went there, and found four nuns struggling with Miss—. They had pulled off her cap, torn her dress, and wrenched away the cross. The solicitor pushed them away, seized the lady, and hastened her out at the front door, with the nuns in full chase. The lady was in a most dishevelled state, but clothes were hastily purchased at the inn, and the train for the English boat was caught just in time. Some years ago, the firm state in *The Times*, the lady wrote to her brother asking to be brought away, but when he went to the convent she had been removed to another. In twenty-five years she was in fifteen convents.

## Money vs. Manhood.

"The case of Jones," as described below, is not so rare as may be supposed. In one form or another, the mean and wicked thing is being done frequently. That amongst worldly men money should sometimes count for more than manhood is bad enough; but when standing in the church is gauged by cash instead of character it is simply abominable.

"The case of Jones," from the *Western Advocate* is commended to all, especially to any who may have been guilty of the wrong which it is designed to rebuke and correct:

Brother Jones has been hard run for years. He had dropped from being a valued counsellor to a man whose opinion was never asked. His pastor was polite; but somehow was always in a great hurry when Jones was around. In short, without saying it in so many words, he gave Jones to understand that he was inconspicuous. Jones was modest. This was his characteristic, even in his better days, when he gave thousands. But for years he had been dragged by misfortune. He became very poor; yet, in his poverty, managed to hold on to forty acres in the outskirts of a remote town, which now was rapidly becoming a railroad center. One day he was astonished to receive an offer of one thousand dollars per acre for his lot followed the next by another of two thousand dollars. Inquiries led him to believe that it would soon be worth much more. He knew that the Emerys had once been offered twelve thousand dollars for a forty-acre lot lying outside of Denver, and had proposed to take twenty thousand dollars for half. Fortunately the proposition was not accepted. Now it sells at the rate of from fifty to a hundred thousand per acre. News of his good fortune began to be whispered about. The pastor heard it. "Brethren," he said, "Brother Jones is getting on his feet again. We must cultivate him." Disgusting! Yes, undoubtedly; but that pastor is no exception. Unconsciously he accepts the world's standard. The world rates a man according to that he hath, not according to that he hath not. The men who foot the bills are those to be considered and consulted. Should they be offended, it means substantial loss. The Jones kind drop out and are not missed. Yet we flame with righteous indignation at the policy. It is unchristian. Let the rising stars be looked after and mapped. That is all right. But if ever there was a time Jones should be "cultivated," it is when loss and sorrow overtake him. In the hour of his sore distress

his pastor's and attention to the willows of the neglected self-respect course—to lo- lightion whose easily detected

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## Mission

DURING the nine English become missi-

THE BIBLE into sixty-six dialects of A-

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THE ENTER- ary Society a- having broke- sion-field. they deput- Central Asia- ity of begin- Chinese term- frontier. Th- longed jour- on their re- society to ex- that interest- territory. A- now being e- gar, Yark- Chinese Tur-

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MEDICAL opportunities the homes c- increasing.

India has patients up to Persia," you will fin-