

TERMS NOTICES.

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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 sometimes 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, JULY 19, 1893.

—THE ADDRESS, "A voice from India," printed on our first page, was delivered at the Christian Endeavour Convention in Montreal.

—THE UNITED STATES Government continues unwilling to co-operate in efforts to stop the traffic in liquors in the Pacific Islands. The Governments of Great Britain, Germany and France have agreed, but the United States holds aloof. That Government's course is not worthy a great nation, which calls itself Christian.

—AN HOUR, the other day, in the sanctuary of the *Morning Star*, Boston, was much enjoyed by us. Brethren Bickford and Jordan are wide awake newspaper men, and most companionable Christians. Success to them and their good work, always.

—IT IS PROPOSED to establish a daily paper in Paris, under Protestant auspices. The press of the gay city is markedly irreligious, and there is urgent need of a journal which shall counteract the evil influences of skepticism, agnosticism and materialism. Let us hope that the project may be successful.

—THE QUESTION of having the street-cars running on Sunday is again agitating Toronto. It is not very long since by a large majority the citizens of Toronto decided against Sunday cars. But petitions are in circulation asking for another vote; and it is sought to have the vote brought on at once, while many of the best people are absent. The agitation originates with the street car company; they want the profits of Sabbath traffic. We hope Toronto will not lose its good record.

—THE ANNIVERSARY exercises of Bates College (Free Baptist), a few days ago, were, according to the reports we have seen, very interesting. The College has done good work for many years, and was never in better condition than now.

Dr. Cheney, who has been President of the College from the beginning, has resigned his position on account of age and because of his desire for a few years rest at the close of his life. For nearly forty years he has been tireless in his efforts in behalf of the College and has seen it grow from nothing to its present fine condition. He deserves the rest he seeks, and the trustees did the right thing when they voted him half his present salary yearly, and the use of the President's residence, during his life. His successor has not yet been chosen.

—THE CONVENTION of Christian Endeavour Societies in Montreal seems to have been most successful. The attendance was not quite so large as had been expected. It was thought there would be twenty thousand present; the number attending was twelve thousand. The smaller number was, we think, quite enough. A great crowd may be gratifying in some respects, but we doubt if the best work is done and the best effects produced when the number is greater than can be easily accommodated.

This organization of young people for Christian culture and work has had a most remarkable growth. It is only

about a dozen years since it had its origin. Now it is everywhere. The whole number of societies is 26,284, a gain of about 6,000 during the last year. The total membership is 1,577,940.

—SUNDAY OPENING of the World's Fair has, so far, been a miserable failure financially, and so has been a sore disappointment to its promoters. The attendance has been small—smaller each Sunday. It is now proposed, if possible, to reduce the Sunday entrance fee to twenty-five cents—one half the regular fee. This proposition is an acknowledgment of defeat. It was claimed that the people were anxious to go to the Fair Sundays, that many could not go any other day. But now it is seen that they will not go unless there is a special inducement and it is by no means certain that even special rates will get them.

—HERE IS SOMETHING for the opponents of missions to ponder. James Russell Lowell said,—"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place in this planet ten miles square, where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted,—a place where age is revered, infancy respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe, where the gospel has not gone and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. So long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

The Public Schools.

New Brunswick is not the only place which has a public schools difficulty. Manitoba has one. And Nova Scotia, also, is just now agitated about the same matter. Halifax is the seat of the trouble, and the Roman Catholic Archbishop is making the fight. The trouble there occurred on this wise: The School Commissioners have for several years been renting a building from the Roman Catholic church for the schools in the north end of the city. They recently resolved to erect a more suitable building. Archbishop O'Brien did not want a new building erected. He had a deputation wait on the local government to press his views, but without avail. And whatever influence he could bring to bear on the Commissioners was in vain. In an address to his people, afterward published in the Halifax papers, he fulminated against the project, saying severe things about the government, the school commissioners and the administration of the school law generally, and many foolish things about the injustice which was being done the Roman Catholics, and the injury which would be inflicted on their children if the bad scheme should be carried out. He seems to have thought that his will should be law in all things pertaining to the public schools. And when he found that there was an unwillingness to submit to his dictation he grew angry and stormed furiously. He called upon his people to stand by him in his contest with the School Commissioners, telling them they would be required to support teachers out of their own pockets rather than send their children to a building owned by the Board.

The trouble really had its origin more than a quarter of a century ago, when the educational authorities of Nova Scotia made a "compromise" with the Roman Catholics. Dr. Rand the then Chief Superintendent of Education in Nova Scotia, resisted the demands of the Papacy, and earnestly opposed all compromise. He wanted the school law administered honestly according to its spirit and purpose, as a free, non-sectarian system. But the Board of Education, for political purposes probably, yielded to the demands of the Roman Catholics, and Dr. Rand was sacrificed to satisfy them. If concessions had not then been made the present troubles would have no existence.

The latest word is to the effect that the Archbishop has cooled down a bit. Perhaps he came to fear that if he continued his agitation he might lose the advantages of the compromise of long ago. He ought to lose them.

They never should have been given. Roman Catholics and Protestants should be on precisely the same footing. Neither should be given privileges not had by the other. And the sponsor the school law is administered in its integrity the better for all concerned.

In this Province, as in Nova Scotia, compromise is at the bottom of the trouble. The Bathurst difficulty, the end of which is not yet, had its origin in concessions made for political reasons. Granting teachers' licenses to the pupils of certain Roman Catholic Schools, without attendance at the Provincial Normal School, is of a piece with the other concessions. And there is no telling what other injustice may be done, unless the wrong-doing is checked soon and sharply.

Of the Nova Scotia case, the *Presbyterian Witness* says: Every one who knows our school law is perfectly well aware that no sect has rights different from those enjoyed by other sects. The "compromise" of a quarter of a century ago confers no rights and is of no legal effect whatever. It may be crumpled up like waste paper. If the Archbishop kindles a fire, a breeze may spring up which will cause a very inconvenient conflagration, and which will destroy some things that his predecessors exercised some tact in putting together. And adds, that the present course of the Archbishop "justifies the caution of those who earnestly opposed special arrangements and concessions on the ground that such concessions and 'compacts' would be liable to be misused and perverted by ambitious, restless, and narrow-minded persons. The logical result of the trouble he is now making, will be the abolition of all concessions, compacts and understandings, and the extension of the statute law of Nova Scotia in all its fairness to this city as to the whole country beside."

And the *Wesleyan* says: The fact is there has long been a feeling of unrest on this question. Forbearance ceases to be a virtue. It is time to institute a system of equal rights. A simple principle of fair play to all classes should sweep the circle. Roman Catholics and Protestants ought to sustain exactly the same relation to the board of education. * * * Exceptional advantages for the Roman Catholics have no statutory warrant. They exist by sufferance. Sweep away compromise. Keep to the provisions of the act. Let the law take its course.

These words have equal application to the situation in this Province. Let us have equal rights.

How to Maintain the Christian Life.

BY REV. DR. CUYLER.

The first source of spiritual life is good food and the better the digestion the stronger do we become. Some Christians die of starvation. They surfeit the inner man with stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere sillabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated on this flimsy diet. Now all the athletic Christians—all those who carry heavy loads, do thorough work, and stand a long pull—are hungry feeders on God's book. Nothing will impart sinew and muscle to your piety like a thorough study and digestion of your Bible. A good sermon must be digested or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fiber. "Thy words were found, and I did eat them and they were the joy of mine heart," said the old-time saint. One strong Bible text lodged in the memory, and turned over and over and well digested will be a breakfast to your soul, and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words, and thinking about them by meditation, by prayer, and soul converse with God. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.

A second promoter of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room? The fetid air of some rail-

way cars is poison to the lungs. Our souls have lungs also, and you cannot keep them in health while you are in the atmosphere of amusements which stimulate sensual passions, or in any sort of atmosphere which puts conscience to sleep and benumbs your moral sensibilities. Orange trees do not thrive in Labrador, or tuberoses bloom in snow-banks. Just as soon expect to make your graces thrive by taking your soul out of fellowship with Christ, and steeping it into the hot air of selfish schemings or in the poisonous air of social frivolities. I have noticed that when young converts exchange their prayer-meetings for social clubs, parties, the theater, etc., they soon wither away. Bad atmosphere stunts their religion, sometimes kills it. Christians have got to mingle with the world in a thousand ways, and yet they must "keep unspotted from the world."

Never venture a single inch into any business, however lucrative, or any speculation, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is your life, and without Him "No man can keep alive his own soul."

Exercise, of course, is as essential to spiritual as it is to physical health. There is great pith in the apostle's injunction: "Exercise thyself unto godliness." God has intrusted to you (not given them to you "in fee simple") certain powers, faculties, possessions, and capacities for his service. For want of use these limbs of the soul may become as powerless as the legs of a fever patient three weeks in a hospital. Inactivity is the "dry rot" of thousands of church members. You will never gain a good appetite of God's word, or a flush of joy on your countenance, until you lay hold of some earnest, self-denying work and keep at it. Nothing will impart such a holy vehemence to your prayer as to spend an hour by a sick-bed, or in close labor with an impenitent heart. Nothing will stiffen your muscle more than tough up-hill work in behalf of some unpopular cause or moral reform.

The only cure for indolence is honest work; the only cure for selfishness is self sacrifice; the only cure for timidity is to plunge into duty before the shiver benumbs you; the only cure for unbelief is to put Christ to the test every day. Prayer must kill unbelief, or else unbelief will kill prayer.

Important as food and good air and active exercise are in themselves, yet the chief maintenance of the Christian life is the constant indwelling of the Spirit of Jesus Christ in your soul.

India Letter.

Nearly three months since the little ones left me. Next week I hope to hear of their safe arrival in the homeland. We had long and frequent talks together about the separation. They understood how badly I felt at parting with them, how I should often think of them and pray for them. They understood, too, that in order for Rilla to grow up strong and well, and for Bessie to be good and wise it was better for them to leave Mamma and go to live with Grandma. Rilla used to say, "I'll hold on tight when you put me on the steamer. I won't let you go, Mamma," but fortunately, perhaps, we did not reach the steamer a minute too soon. I only had time to put the children in Dr. Nellie's arms when the bell sounded for friends to leave, and soon the two very sad little faces were lost to view as the vessel steamed down the Hoogly. God only knows the struggles and sorrow of that day and many days after. Peace came long ago else I could not have borne it all. I told the Giver, since it seemed His will that I should stay here and do His work, that I should give the children back to Him and rely on His promises concerning the orphan.

Returning to the house that morning I folded up the little outgrown clothes, left behind, and put aside the half-worn shoes with some such feeling as a mother must have when she puts her dead child's clothes out of sight.

The sweetest promises in the Word came to me those days: "Cast thy burden on the Lord and He will sustain thee. When thou passest through the waters I will be with thee," etc., and also the command, "Thou shalt rejoice before the Lord thy God in all that thou puttest thine hand unto."

I have never said much to the children about being missionaries. Naturally they will be drawn to the land of their birth. If in addition, the call comes to them unmistakably from Him as it did to me, they will be better prepared to stand the trials and sorrows that await them in this land. Many times when trials have almost been overwhelming it has been a great comfort to remember that it was God who brought me here, and all these things are in his great plan for my good.

Next week I returned home. No more play things lying about the floor, every thing was in such perfect order and so quiet. It was weeks before I could get over the desire to follow them, and could put all the old heartiness in the work. It was only last week that I got courage to clear out Bessie's drawer—her sole property. In it were dolls' heads and legs, little stones, shells, seeds, pictures, pencils, gravel, dolls' clothes, match-boxes, etc., etc.

I hope soon to write in regard to my work. It is getting on very nicely. God has left me "Free to serve."

C. J. BOYER.

May 25th, 1893.

Mission News and Notes.

The Baptists of this continent raised \$1,000,000 for missions the past year.

The Women of the United Presbyterian Church raised last year for missions \$36,000.

The wages of Japanese are rarely more than six pence a day, but last year the converts gave £5,460 for mission purposes.

It is calculated that there are 6,000 Protestant missionaries at work in the world, being one to every 166,000 of the unevangelized.

Dr. Paton says it is demonstrated by figures that in the South Seas a soul is saved for every five dollars expended upon missions.

A mission to Lepers, India, founded in Edinburgh, in 1874, has thirty different centers, in connection with twelve missionary societies.

Four Hundred and eighty-five missionaries are on the staff of the London City Mission. French, Germans, Spaniards, and other foreigners are employed to reach special classes.

A Christian priest and three sisters, who were kept prisoners for ten years in the Sudan, lately escaped. They have been captives of the Mahdi since the fall of Khartoum and tell a frightful story of suffering.

The receipts of the foreign missions of the United Presbyterian Church during the past year were \$115,792.87. The expenditures were about the same. The total number of members in the United Presbyterian Church is 111,119, a net growth over last year of 2,191.

The Free Church of Scotland has a remarkable story to tell of its foreign missions during the past year. With about 342,000 members, the revenue has gone up from the sum of \$40,000, reached before the disruption, after Dr. Duff's personal efforts, and \$67,000 and over the year after the disruption, to \$539,580 last year.

Dr. Guinness says that in less than three and a half years the Congo-Balolo Mission has established four stations, translated portions of Scripture and sixty hymns preached to the natives, and witnessed the baptism of fifty who were delivered from savagedom.

The Bible has been translated into 187 of the leading languages, which are spoken by about 600,000,000 people. Adding to these figures those of the minor tongues, it is a fair estimate that the Bible is now accessible to quite 1,000,000,000 souls, i. e., to fully two-thirds of all mankind.

The liquor traffic is doing more to impede the progress of foreign missions today than any other thing. Watch it. One missionary and 70,000 gallons of rum. Another missionary and another 70,000 gallons of rum. In the Congo there are 100 drunkards made to every convert to Christianity. Under the influence of some Massachusetts liquor, 200 of these people butchered each other in a single night. Again, a single gallon of rum caused a fight in which fifty were killed. Judas betrayed Jesus for \$17. America took the life of fifty men for ninety cents.

The Summary of the statistics of missions in Japan gives the Protestant missions in all 35,354 communicants; the Roman Catholic missions, 44,812 adherents, and the Russo-Greek missions, 20,325 adherents. Of the Protestant communicants 11,190 are attached to the Church of Christ or United Reformed and Presbyterian missions; 10,760 to the Congregational; 7,089 to the Methodist; 4,336 to the Episcopal; 1,761 to the Baptist, and 368 to other missions.

The increase in the number of members in the three several groups of missions between 1882 and 1892 was: in the Protestant missions, 30,548; in the Roman Catholic missions (adherents), 19,179; in the Russo-Greek missions (adherents), 22,714; increase in day and boarding-school pupils,

in the same order, 7,104, 5,651, 277 in boarding-schools only; increase in Sunday-school scholars in the Protestant missions, 22,777. The adult baptisms for 1892 were: Protestant, 3,721; Roman Catholic, 2,851; Russo-Greek, 952. The number of Protestant Christians has increased sevenfold in the past ten years; while the number of Roman Catholic adherents has not doubled, and the number of Russo-Greek adherents has more than doubled, but not trebled.

General Religious News.

Salvation Army boats carry tents and meetings are held by the canal-side, in Holland.

The Bible Colportage Society in Ireland has twenty-five agents at work and has had an encouraging year.

It is said that Cambridge, Mass., had two Unitarian churches seventy-five years ago, and has only two to-day.

In a revival now in progress at Lincoln, Nebraska, scores have been converted. The whole country is aroused.

The money given to the Pope during his episcopal jubilee by bands of pilgrims, by Catholic orders and by individuals amounts to \$1,812,000. American pilgrims gave a large amount of this.

Some months ago two young men of the "Faith Mission" of Scotland commenced meetings in the Town Hall, Carnlough. These have resulted in the professed conversion of scores. In some families every member has been blessed.

It is asserted that the Methodist Episcopal Church, South, gained, according to Dr. Carroll's report, fifty-seven per cent. during the last decade, and that this was a greater gain than any other denomination, and much greater than the growth of the country, which was only twenty five per cent.

The Brotherhood of Christian Unity has been organized in New York. The primary object is "to substitute co-operation for competition in all Christian effort." It takes for its guidance these simple rules of action: 1. Love and serve God. 2. Love and serve your fellow-men. 3. Deny self. 4. There is no true religion but the religion of ministry; and he who ministers is religious, whether he thinks so or not.

The Society of Friends in America increased twenty-eight per cent. from 1880 to 1890; they have "one thousand and ministers who are earnestly preaching the Gospel, holding revival meetings, and persuading men to turn to Christ," and "over three thousand persons" have been "converted this winter through their efforts." Their church property is valued at \$3,000,000.

The reports made at the yearly meeting of the Friends of England, show that Quakerism is by no means in its decadence. There are in England 343 meetings, an increase of three over last year, and 16,244 members, an increase of over 2,000 in the last twenty years. The most significant item is the joining of 262 "by conviction." Especially noticeable is the growth in Scotland, where its supporters claim for it a great future as offering an opening for those who recoil from the rigid doctrines of Calvinism.

Things Religious in the Provinces.

—The Seventh day Adventists have pitched a tent in St. John, and are having a series of meetings.

—The Maritime Christian Endeavour Convention will be held this year, in Halifax, Aug. 1-3. A large attendance is expected.

—Rev. S. Neales, minister of the Episcopal church in Southampton, York Co., baptized (immersed) two persons in the river on a recent Sunday.

—The Congregational Union of N. B. and N. S., recently held in Truro, was a meeting of interest. Our brethren are carrying on their work in faith and with zeal.

—A convention is to be held at New Glasgow, N. S., August 6-9. "For the deepening of spiritual life in Christians." It is the first of a series of meetings which are to be held, Evangelist Meikle being the promoter of the movement. Such meetings are needed in every part of the country. We trust the one announced may be attended with great blessing.

—The reports presented at the Southern Baptist Association were from thirty-one churches. The number baptized during the year was 186; received by letter, 50; decreased—by deaths, etc., 129. The Association adopted a resolution disapproving a division of the Convention.

Str. J. Waterloo are about both the building, new exterior as repairs before early in ladies have church serving evening 1 Sun.

GIBSON

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Rev. T. O. niting his fan has returned to which place he ports himself in encouraging.

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JOURNALISTIC has changed its n Outlook. The ne appropriate than th

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THE ARBITRAT of the counsel on Baring Sea case, the Commissione tion, will give the

PERSONAL.—Sir coming to Canada. Sir Richard Cartw escape from drown steamer ran in managed to cling t was rescued.

BAPTIST CONVE some Baptist Conve Martins, Aug. 19 building is to be use of the delegates and \$1.00 per day.