

TERMS AND CESS.

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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, AUG. 30, 1893.

—THE EDITOR of the INTELLIGENCER is intending (D. V.) to be at the Nova Scotia Conference. Subscribers in some parts of that Province, whose renewals are due, may find it convenient to send by ministers or others going to Conference. We will be glad if the ministers will mention to their congregations that they will take subscriptions—old and new—and that the present is a good time to pay.

—LOVE YOUR WORK; be diligent in it; expect success—are three conditions of success in christian work.

—NOT HOW LONG men live, but how well they live, and how much good they do, is the true measure of life.

—THE PARLIAMENT of Religions will have its first meeting in Chicago on Monday, Sept. 11th. The series of meetings is expected to continue for seventeen days.

—DO NOT FEEL utterly disheartened if everything does not go just as you think it ought. Some other men have opinions and convictions; and theirs may be equally as good, perhaps even better than yours.

—REV. THOS. SPURGEON has begun his ministry in the Metropolitan Church, London, where his father so long ministered. His first sermon, on the 30th ult., seems to have made a good impression. Many people think he has some of the qualities which contributed so much to his father's great power.

—MUCH has been said about broad christian charity of the Baptist pastor and people in Long Island City who gave the use of their church to a Roman Catholic congregation which had been burned out. It is now in order for somebody to name a case of Roman Catholics offering a Protestant congregation the use of their church.

—A LONDON CHURCH, needing a pastor, has tried a new plan of selecting one. It sent a stenographer to report the sermon, prayers, etc., of the man they thought of calling. And they were so well pleased with the report that they called him. It is a far better plan than hearing a lot of men preaching on trial. Candidating is very like having goods sent "on approval."

—HOW SADLY mistaken they are who think they are really anxious to have the world reformed, but have no concern about reforming themselves. Men who would help others must first have help themselves. We have nothing to give to the world till we have received something. Dr. Stalkes says: Life for God in public is a mere sounding brass and tinkling cymbal, unless it is balanced by life with God in secret. It makes a great difference whether we are going out, in a kind of social knight errantry to live for humanity of our own motion or whether we have met with Jesus Christ in secret, and go forth with His commission and principles at our back, and with His love and inspiration in our souls.

—THE CHRISTIAN BROTHERS, a Roman Catholic order, conduct schools in Montreal. They are given \$800 a year each out of the public funds. It is now stated that in some cases, perhaps many, they sub-let the teaching work to lay teachers, paying them \$250 each, thereby making a clear profit of \$550 in each case, besides having their time to devote to other work. The School commissioners are demanding an investigation, and refuse to pay any more unless the teaching work is done by those who get the pay.

—THE "ORDER OF THE HOLY CROSS," an institution of the Protestant Episcopal Church in the United States, is, apparently, becoming quite numerous. Its members are extreme ritualists, and might very well belong to the Roman Church, though they appear quite at home where they are. At a "retreat" which they recently held—and which is simply a protracted meeting for the teaching and practice of ritualism—they spoke disparagingly and contemptuously of Protestantism. They appear to reject the authority of the Pope, but in nearly all other particulars, says the "Herald," they adhere closely to the Romish pattern. A by-stander would never have mistrusted he was listening to the ministers of a Protestant body. Roman Catholic peculiarities were kept constantly in front. They advocated the introduction into their worship of the confessional; they taught that extreme unction is one of the sacraments of the church; and they defended the invocation of saints and angels as a doctrine very full of comfort to believers, who yearn for communion with those on the other side. Finally, with baptismal regeneration they joined the doctrine of the real presence in the sacrament of the altar. These papists under a Protestant name aspire to capture the Roman Catholic Church in America and then to become a national church.

Nova Scotia Conference.

In a few days the brethren of the Nova Scotia Free Baptist Conference will be turning their faces towards Clark's Harbor, where the yearly meeting is to convene on Thursday, 14th September. The distance some of them will have to travel to get to Conference is long; but the joy of meeting each other after months of separation is to toilers in the service of Christ, ample compensation for the expense and the long and weary journeying sometimes involved in a trip to yearly meeting. Then there is, besides, the interest felt in a review of the year's work in all parts of the field, and in the consideration of plans for future activities.

Cape Island is a strong Free Baptist territory. Some of the fathers laboured there, and sowed seed which has produced abundance of fruit. Clark's Harbour, the part of the island which is to entertain the Conference, has done the same thing before, and is sure to do it now with a large-hearted hospitality which will make all who attend feel quite at home.

Rev. C. T. Phillips has been delegated by the New Brunswick Conference to bear the fraternal greetings of the brethren on this side the bay; and it is his intention to attend. There will also, it is expected, be delegates from Maine and Massachusetts' yearly meetings.

We trust our brethren may have a good meeting—good because of the cheer that comes from reports of success in christian work, and good because of the manifest presence of the Holy Spirit. For the gracious presence and power of the Spirit throughout the session let all fervent prayer be made in all the churches and homes of the denomination.

Denominations.

There are one hundred and forty-three different religious denominations in the United States. So, at least, the last census returns say. Some of them are, of course, insignificant in numbers and influence. That many of them—the large majority, do not need now to exist as separate denominations goes without saying. And whatever the peculiar circumstances attending their origin, it is equally clear that there was no sufficient reason for their coming into existence. Their very names, in many instances, show this, because indicating the trivial and sometimes absurd notions which were made the cause of separation and the basis of organization.

There are seventeen Methodist denominations; and, strangely enough, the same number of Baptist and of Presbyterian bodies; the Catholics have seven distinct bodies, and the Quakers four; and so through the long list. Some of the names of denominations, while they probably mean a great deal to the people who bear them, have a strange sound to

outsiders. For instance—"Hookers," "River Brethren," "Age-to-come Adventists," "Old Two-seed-in-the-Spirit Predestinarian Baptists," "Regular Two-seed Predestinarian Primitive Baptists," "New Lights," "Old Lights," "Tunkers," "Amish," etc., etc.

The smallest denomination is in Massachusetts. It is called the "Adonai Shomo," or "Church of God." It is an offshoot from the Adventist movement. Its main feature is community of goods, all the members labouring for the common maintenance. It numbers just twenty members.

There is something sad in this much division of the church of Christ. It is a great, and we think an inexcusable, waste of christian energies. It is not within the range of probability that very soon all christians will be united in one body—though towards that good time christians do well to labour and pray—but it, surely, ought to be possible to greatly reduce the number of denominations. It would be such an economy of christian activities, and such a concentration of spiritual influences as would tell mightily on the world's life, hastening the kingdom of Christ. Why should not the seventeen Methodist bodies be one; and the seventeen Baptist bodies be one; and the seventeen Presbyterian bodies be one? There are differences of opinion amongst these separated brethren, of course; but they can scarcely be so serious as to prevent union for their common good, and for the one purpose had in view by them all—"that God, in all things may be glorified through Jesus Christ."

How They Do In Quebec.

The case of persecution of a Protestant christian worker in Sorel, Quebec, mentioned last week, is only one incident in a series of abuses to which the Protestant teacher, his family and friends are being subjected. A correspondent of the *Montreal Witness* says the first system of persecution attempted after the arrival of Mr. Gendreau in the place was the boycott. They refused to sell him provisions. He bought some bread tickets from the baker but the baker would not deliver the bread and the proprietor would not give him back his money.

One of Mr. Gendreau's daughters has been keeping school in the mission house and had some books sent to her from the Grand Ligne Mission. The parcel was detained six weeks in the office of the Canadian Express at Sorel and at last sent to the Custom House. The Custom House officer wanted the duty paid on it, but Mr. Gendreau refused to pay duty as the parcel was sent from the Eastern Townships. Finally, the parcel was delivered after being six weeks between St. Johns, P. Q., and Sorel.

The Rev. Mr. Cote is the ordained Baptist missionary at Sorel. He has been there since May. He and Mr. Gendreau live in the same house which is also used for holding their meetings. Mr. Cote has a horse and he could not get any oats for him in Sorel. He had to send out to the country to a farmer for oats. The boycott extends more or less to all those who sympathize in the least with the missionaries. The priest, from the pulpit, denounced the Protestant teachers, calling them "birds of prey who seek to destroy the faith of our children, spread throughout the town an unhealthy literature, in which the church, the Roman Catholic religion, the priests, the confession, the Sacraments are insulted and scorned and it is time that an end be put to all this. It is time, he said, that these miscreants cease insulting everything that the population holds most dear. Let us kick out these detestable impostors, these men without heart, who have denied the faith of their fathers, trampled under foot the promises of their baptism, and who flaunt their odious apostasy through the streets of the city, seeking to make victims."

The presence of these people in Sorel is a scourge and it is necessary to have immediate recourse to the most energetic means to rid the population therefrom. Let all those who have heart and energy give a hand to this end."

After this address and an inflammatory article in the paper of the town, and the firing of Mr. Gendreau, mentioned last week, "the faithful are doing all they can to terrify the missionaries and drive them from the place. Crowds threatening vengeance surround the house every night. The shutters of the house are kept on day and night. One morning a stone weighing about two pounds was thrown through the parlor window, breaking through the shutters. A large collection of coal and stones is lying in front of the house which has been thrown at the house. Though the home of the

preachers is near the Police Station, they get no police protection.

A representative of the Ligne Mission, who was at the Baptist Convention, in St. Martins, last week, spoke of the Sorel troubles, and said difficulties of one kind and another confront them everywhere in Quebec. He said that even their letters were tampered with in the Post Office. The power of the church of Rome in Quebec is absolute, everybody, including Government officials, is subject to it, and must do its bidding, even to deeds of violence against those whom the church condemns.

The Baptist Convention.

Our Baptist brethren of the Maritime Provinces have just closed another Convention. It began on Thursday 17th inst, and closed on Wednesday. It was held at St. Martins. The attendance was large. The several matters with which the Convention has to do—Foreign Missions, Home Mission and Education, were carefully considered, while several other questions received more or less attention. Rev. D. G. McDonald, Halifax, was elected President.

The report of the Secretary Treasurer of the Foreign Mission Board showed an expenditure last year of \$24,008.51. The receipts were not quite up to the expenditure, the deficit being \$3,487.21.

The Home Mission Board received during the year \$5,923, and expended \$8,605.

The report on temperance took high ground, placing the responsibility of securing prohibition of the liquor traffic on the christian church. It recommended that in the new form of church covenant the total abstinence pledge be incorporated; that temperance organizations be encouraged among the people; that the pledge be introduced in Sunday schools and bands of hope organized; that temperance conventions be organized in every county, to meet at stated periods; that each clergyman preach at least one sermon per year on the relations of the church to this subject; and that every member of the church labor with constant energy and invariably endeavor to secure political representatives who are sound on prohibition, since it is by the ballot that the liquor evil must be crushed. They wanted representatives who would be true to prohibition, even to the extent of changing party allegiance if necessary, declaring that the enslavement of party politics had held prohibition in check for years. Not party but principles must dominate. The report was uncompromisingly against every form of the liquor traffic. The reading of it was frequently interrupted by applause.

The report on the state of the denomination showed that twelve ministers had been ordained during the year; that five new churches had been organized; that ten houses of worship had been dedicated; that the total membership of the churches is 43,994—a gain of 363 in the year; and that of this membership 7,163 are non-residents. The report urges times of special prayer and fasting that a general revival may come to the churches.

The question of a separate Convention for New Brunswick was one of the serious questions of the session. After much discussion a committee was appointed to confer with the brethren representing the churches which had declared in favour of separation. The result of the conference was as follows:

In order to preserve the unity and harmony of our denomination, and also to meet the desires of many in the several provinces to manage independently their own provincial concerns, we submit the following basis of organization:

1. That the maritime convention continue to manage Acadia University and foreign missions.

2. That each province shall by separate convention or in any other way may elect care for home missions, academic education and other local interests as may be more acceptable to the churches.

And this was adopted by the Convention.

A resolution commending the work of St. Martins Seminary was adopted. And at the request of the Convention, Dr. deBlois made a statement of the finances of the Seminary last year. This statement, condensed, gives the following successful showing:

INCOME.	
By tuition and fees rec'd.	\$ 6,538 57
board and laundry rec'd.	4,080 50
lecture course	61 95
other sources	488 43
bills receivable	938 39
	\$12,107 84
Deduct old bills received	70 50
	\$12,037 34
EXPENSE.	
For salaries paid	\$ 4,228 81
table supplies	3,862 60

"fuel and oil.....	1,000 39
"services.....	548 78
"books and stationery.....	374 44
"repairs and furnishing.....	850 12
"undry items.....	704 01
"bills payable.....	448 99
	\$11,618 14
Deduct old bills paid.....	630 97
	\$10,987 17
Balance.....	\$ 1,049 87

The report was heartily applauded. The principal stated that the books and accounts and vouchers were in the office and any who wished might examine them.

The Young People's Baptist Union held its first annual meeting. There were eighty unions organized during the year.

The Woman's Missionary Union met, received reports, and made plans for another year. The contributions last year amounted to \$7,394. The estimates for the present year call for \$8,500.

Rev. H. G. Mellick was present, representing the Northwest mission. The work there had received last year from Ontario and Quebec \$4,864.57, from the maritime provinces \$1,873.85 and Manitoba herself raised \$1,996.05. The total amount raised in the Northwest for all convention purposes in 1883 was \$2,026.87. In 1893 the amount was \$8,761.32. Thus the amount raised had increased over four fold in ten years. The sum of \$54,000 had been spent last year on new buildings. Eight new churches had been built. There are at present 42 churches, five of which are composed of German speaking people. Only three of the whole number are self supporting.

The Convention committee on estimates reported, recommending that \$23,300 be raised next year, and also that as much as possible of the deficits be also wiped out. The \$23,300 was to be allocated as follows: Nova Scotia \$15,000; New Brunswick, \$7,200; P. E. Island, \$1,000.

The next Convention will be held at Bear River, N. S. in August 1894.

The Lord's Work in Chicago.

The evangelistic meetings in Chicago during the World's Fair, arranged by and carried on under the superintendence of Mr. Moody, have, so far, been successful; and the interest in them and gracious influence exercised by them are likely to increase to the end. It was feared by not a few good people that the plan would be a failure, and some predicted humiliating defeat. But God has honoured the faith of Mr. Moody and those who cooperated with him, and much good is being done. The Chicago "Standard's" account of the work shows that from a comparatively small beginning the work has swept out into a wide compass, embracing as centres of operation about ten churches, seven halls, two theaters and five tents which are moved from one strategic point to another as occasion requires. The North, the West, and the South sides of the city have been reached in a succession of powerful and effective services. From 200 to 300 Christian workers have been engaged in the campaign, under the capable leadership of evangelists and gospel singers of wide reputation.

An aggregate of about 120 gospel services, exclusive of meetings for prayer and counsel, have been held weekly, fifteen on weeks days and from twenty-five to thirty on Sundays. As many as from 30,000 to 40,000 persons have been reached with the gospel in song and sermon on a single Sunday by these evangelistic forces. In several cases all-day services have been held in tents, with an attendance and interest simply amazing. The Haymarket theater, with a seating capacity of over 2,500, was packed on a Sunday with over 3,000 people, with an overflow so large as to fill the Empire theater opposite with over 2,000, while fully 500 more failed to gain admittance.

In Forepaugh's mammoth circus tent from 15,000 to 20,000 people heard the gospel from Mr. Moody and his singers, in a service that was simply sublime in its impressiveness and power, and memorable forever to many who were unused to the worship of God.

The readiness and even eagerness of non-church-going people, many of them of the worst character, to listen to live, stirring, warm-hearted gospel preaching and singing, in the face of all the powerful counter-attractions and oppositions of a wicked, Sabbath-breaking city, and in spite of oppressive heat and discomfort, is to many Christian people and pastors a startling and humiliating revelation.

The third month of the campaign has been entered upon with gratitude for past success, and high expectation of coming triumphs for the gospel of Christ. Every soul rescued from sin and every believer quickened into new

life and activity through these meetings is regarded by faith as a token and promise of still larger results to come.

"I believe this is the best day Chicago has ever seen," said Mr. Moody in his last memorable sermon in the Empire Theater. "Before the World's Fair closes we shall have great blessing. Think of the people from these meetings carrying the sacred fire into all places where they go. Now let us Christians ourselves be quickened and filled with the Holy Spirit, that we may be ready for our God-given opportunity to do our part in this great work. If the church of God would only wake up, we should have the greatest revival the world has ever seen."

On another occasion Mr. Moody said: "We are going to win this battle if we hold on long enough. I think I have not seen anything in America that has been more encouraging than the work in Chicago in the last three months. I believe we shall see signs and wonders in these days. It seems as if there is a wave of salvation about to flow over this land."

The First Response.

The following speaks for itself: Brother McLeod:—I have just read Rev. J. E. Gosline's letter in the INTELLIGENCER of Aug. 9th, and his offer for Foreign Missions. I gladly offer to be one of the number he calls for; and pledge myself to pay \$5.00 the first of September and \$1.00 per month for the year as he suggests. I would further make the suggestion that the \$1.00 per month be made quarterly in advance.

Yours in the Work,
A. L. BOYER.
Denver, Colorado, Aug. 17, '93.

General Religious News.

—The Methodist Episcopal Church, North and South, contains 3,450,330 communicants.

—There are 143 religious denominations in the United States, according to the census of 1890.

—The World's Sunday-school Convention at St. Louis, Sept. 4-6, will be a great gathering. Delegates are coming from many nations. Two hundred and fifty are expected from England alone.

—The Baptist (London) is authority for the statement that Dr. Lorimer, of Tremont Temple, is soon to visit Australia to hold evangelistic services under the auspices of the Y. M. C. Associations in Melbourne, Sydney and Adelaide.

—The Bible Society for Russia during the past year has disposed of 57,559 copies of the Sacred Scriptures. The colporteurs have traversed the wilds of Siberia in the prosecution of their task.

—General Booth, founder of the Salvation Army, is now announced as expecting to visit New York in the ensuing autumn, and to hold a great meeting in Madison Square Garden, with overflow meetings in several other halls.

—Alsace-Lorraine shows a noteworthy growth in Protestantism. The increase during the last five years has been from 245,000 to 337,446, while the Roman Catholics have decreased from 1,304,000 to 1,227,189. Or, in other words, five years ago the ratio between Protestants and Catholics was as 157 to 817; now it is 210 to 765.

—In Berlin alone no less than twenty-six new churches have either been erected or commenced since the accession of Emperor William. There were only twenty-four evangelical churches previously. These new churches represent a money value of 20,000,000 marks, 3,000,000 of which have been provided by the Emperor and the government.

—In London, and we believe, in some other parts of Great Britain, there have been for some time held what are called "Pleasant Sunday Afternoon" services. They are just one hour long, and good music, recitations, and addresses are provided. The result is that men attend who never attend church services which are long and tedious.

—It is reported in the Roman Catholic papers that the Paulist Fathers are planning a new aggressive campaign for the purpose of converting Protestants to Roman Catholicism. They say that hitherto the chief effort of the church has been to make Catholics more Catholic. Now they must go direct to Protestants and put before them the claims of the Church and the need of membership in it.

—Speaking in Exeter Hall, London, General Booth said the Salvation