

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 letters 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. 1st., 1894.

The Roman Catholic Archbishop of Paris has, recently, been directing attention to Sunday schools, which he says are a "very excellent institution." He thinks they would do much good and urges their establishment. Would he permit laymen to teach the Bible in them?

The question of Methodist union in Australia is likely soon to be consummated. Several of the Methodist bodies of that colony have decided in favour of it, the latest being the Wesleyan Conference by a vote 101 to 14. They have, probably, been watching the effects of Methodist union in Canada. The Methodism of this country never enjoyed such success as since the union.

The Ontario Legislature has ninety-four members, of these, sixty-three are pledged to vote for prohibition. So much for carrying the prohibition question into the recent elections. In the next Dominion election the same thing should be done. Practically the same result can be achieved if prohibitionists will be loyal to their convictions.

In a temperance meeting in St. John, last week, one of the speakers, representing an institution for the cure of victims of the drink habit, said that rum-sellers in that city had offered free rum for three months to men who had been cured. Just think of it! What inhuman scoundrels they must be who can deliberately attempt to re-enslave the emancipated. Nothing is more brutal and brutalizing than the rum traffic.

The question of receiving women delegates is agitating the Wesleyan Conference of Great Britain. A lady, sent from Birmingham, took her seat as a delegate in the Conference last week. Her right to sit was discussed, and a resolution was adopted instructing the Chairmen of Districts not to recognize the nomination of women as representatives till the whole question should have been decided by the Conference. They are sure, eventually, to be recognized.

A minister of the Montreal Methodist Conference—Rev. Mr. Horner—has been suspended for inordination. He has for some time been acting independently of Conference rules, claiming to have been ordained as an evangelist, not as a pastor. This claim is denied by the officers of Conference. At the last session he was appointed to a circuit, but has paid no attention to the appointment. He has, also, been holding tent meetings on the circuits of other Methodist pastors without consulting with them. The committee of Conference has, therefore, suspended him. He makes a specialty of teaching instantaneous, entire sanctification, and attaches great importance to physical demonstrations.

An English paper tells a story which has a lesson for a large number of people. A little girl, it says, had been rummaging in her mother's trunk. There she found a church letter which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting: "Oh, mamma, I have found your religion in your trunk!" There is a needle-like

point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, mothly place for one's religion.

Rev. Dr. Cuyler, writing from London, tells of a visit to Mrs. Spurgeon. He says: "It has always been my custom to spend a Saturday afternoon with Mr. Spurgeon whenever I was in London. Last Saturday, by the invitation of Mrs. Spurgeon and her son, Thomas, I went down to their beautiful home at 'Westwood,' near the Sydenham Crystal Palace, and had a most cordial reception. When I went into the deserted study and saw the empty arm-chair in which the glorious man had sat for so many many years, I could not keep back the tears. Mrs. Spurgeon wept also when, after a few words of prayer, I bade her farewell. I was greatly charmed with Thomas Spurgeon's modest manliness and hearty cordiality. He looks like his illustrious father, except that he is a trifle taller; and has made a noble beginning in the Metropolitan Tabernacle. His trumpet has the true ring."

The Archbishop of York, in a late address to his clergy, gives his views as to the methods of spreading religion amongst the poor. He thinks more attention should be given to "Saints days and other holy days." He expressed his belief that "the fasts and festivals of the church are of inestimable value in developing and strengthening the spiritual life of their people, and particularly among the poorer classes." Why especially among the poor? They, surely, are less able to devote wage-earning days to pay respect to some alleged saints. The archbishop is, doubtless, very zealous for religion, but his way of promoting it by the multiplication of ecclesiastical "fasts and festivals" is one of which the world has by this time surely had a tolerably sufficient trial. It was not a success in Isaiah's time, who recommended that instead of the multitude of sacrifices and burnt offerings and the calling of assemblies, religious professors should, as a change, "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

In Russia the system suggested by the archbishop has been carried out to the full, but not with very encouraging results, religiously. About a hundred days in the year are devoted to ecclesiastical "fasts and festivals." The priests commonly celebrate these occasions by getting drunk, and their flocks largely follow their example. Those of the peasantry who have attained to a religion which is a real power upon character, the Stundists, namely, have broken from orthodoxy, and vindicated at once their Christianity and their common sense by devoting these aforesaid worse than wasted days to sober and cheerful industry.

Rev. Mr. Alexander and Prof. Stockley have joined the Roman Catholic church, as has been expected for some weeks. They were received into the church by Archbishop Fabre of Montreal, last week. The ceremony attending their being received is thus described:—"A public abjuration of the faith formerly professed, the sacrament of baptism in the form 'If you have not been baptized, I baptize you; the sacrament of penance, followed by low mass and communion." Each gentleman had a sponsor, of course—a Montreal rum-seller acting in that capacity for Mr. Alexander, and a priest acting for Prof. Stockley. When last heard of they were said to be in a Jesuit college, being further instructed in the things pertaining to their newly declared faith.

What they may do next is not yet made known. Mr. Alexander has a wife, which might be thought to interfere with his becoming a priest, though the church can, doubtless, arrange to get over even that if it is thought desirable. Prof. Stockley will, probably, resign his connection with the N. B. University. He might become a Jesuit teacher somewhere—if, indeed, he has not been that all the time this little performance has been in process. But whatever course they may mark out for themselves, or have marked out for them, it ought to be satisfactory to everybody that they have openly gone to their own place—at last.

TRADE WITH BRITAIN.—Canada's trade with Great Britain as compared with our trade with our next door neighbor has of late increased very considerably. Five years ago our exports to the United States exceeded our exports to Great Britain. In the last four years we have sent much more to the British market, the figures in 1893 being, Britain \$64,080,493; United States \$43,923,016.

The Convention.

It is hoped that none of the Young People's Societies will fail to be represented at the Convention to be held at Marysville on Wednesday and Thursday of next week.

And it is as earnestly desired that the young people in the churches which have no societies be, also, represented.

The future of young people's organized work may depend very much upon the character of this first Convention.

It is believed that the Convention will give an impetus to the work already undertaken by the young people, and that it will enlist many more in organized Christian service.

There are in the churches many hundreds, even thousands, comparatively young in Christian life, many of them having begun the new life within a year. It is of the utmost importance, both for their own sake and for the sake of the cause with which they are identified, that the ability and zeal possessed by this host of young men and women be marshalled and directed. By organization they may have more definite objects, better understand what they can do, and learn how to do it with the least waste of energy and with the best effect.

The communication, in another column, from the Secretary of the Marysville Society expresses clearly the interest that wide-awake and vigorous society feels in the Convention, and leaves no room to doubt the heartiness of the welcome which will be given all who attend.

Pastors and the older church members should encourage their young people to be present. And it will be well if in all the churches prayer is made for the Divine blessing on the Convention, that it may, instrumentally, be a blessing to the young people, to the churches, and to the work generally.

Each In His Way.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod out of a thicket, the mere crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said: "What is this in thine hand? With this rod, with this stick, thou shalt serve Israel." And so it proved.

What is that in thine hand, stranger? An ox-goad with which I urge my lazy beasts. Use it for God, and Shamsar's ox-goad defeats the Philistines. What is that in thine hand, David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me, give them to God; and the multitude is fed. What is that in thine hand, poor widow? Only two mites. Give them to God; and behold! the fame of your riches fills the world. What hast thou, weeping widow? An alabaster box of ointment. Give it to God. Break it and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church till now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a farmer, or a man of leisure, or a student, or a sewing-woman. God wants each one of you to serve him where you are. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, and employees, not by a long face, but by being like him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for him; he can glorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling, or two mites.—A.

Systematic study of the Bible is necessary to a clear comprehension of the thought of the Spirit.

They are Mad.

The rum-sellers, as was to be expected are up in arms about the decision of Mgr. Satolli. They are thoroughly mad, which is a good sign. While the decree has reference, especially, to only one diocese—that of Bishop Waterson, the Roman Catholic rum men everywhere feel it about as keenly as if they all were immediately touched. They feel the moral effect of it, and they know that it is equivalent to an approval in advance of any bishop who follows the course of Bishop Waterson. They understand it, too, to be expressive of the growing feeling in the church antagonistic to the rum traffic.

In New York they are disposed to be rebellious. The "Wine and Spirit Gazette" dares the Archbishop of that diocese to enforce the Papal delegate's decree. It says:

"We voice the sentiments of a large majority of the liquor dealers of this city and Brooklyn in saying we dare Archbishop Corrigan to enforce in letter and spirit the decree against the liquor traffic just issued by Mgr. Satolli, the Papal delegate. Let the Archbishop do it and watch the consequences."

If Archbishop Corrigan has the courage he ought to have he cannot well avoid accepting the challenge. It is not unlikely, however, that he will pursue what he may think a "more judicious" course—and say nothing.

But all over the United States there are bishops, priests and laymen who are rejoicing in Satolli's decision, and who will more heartily than ever push the crusade against the power of the rum traffic. Success to them. They have much to do.

Voices and Echoes.

The man who does not praying at home often prays too much in church.—*Ram's Horn.*

And you can generally tell when a man prays in public whether he is in the habit of praying in his family and in secret.

Two young gamblers were fined for playing cards on the steps of an English church.—*Christian Register.*

What about the churches that permit, and even authorize, certain forms of gambling to replenish their Treasuries? They ought to be fined.

Pastor, are you in the habit, when making pastoral calls, of learning whether your people take the *Star*, and of advising those who do not to subscribe for it?—*Morning Star.*

That is what we would like every Free Baptist pastor in these Provinces to do in behalf of the INTELLIGENCER. Just try it, brethren, and see how much good you can do.

A certain preacher objected to having the subject of foreign missions mentioned to his people, because they were so negligent of home work.—*Chris. Standard.*

That certain preacher is, we fear, representative of a considerable number who live a long distance east of Chicago. Men who know enough to be preachers ought to know, what experience has proven, that "there is no one so likely to be in all points so thoroughly omniscient as the anti-missionary."

China And Japan at War.

For some time there have been rumours of probably war between China and Japan. Late despatches announce that war has been declared and that hostilities have begun.

The following is the London "Telegraph's" account of the cause of the trouble:

The real basis of the existing situation is the treaty between China and Japan made in 1885, which virtually placed Corea under the joint protection of the two empires, which had the common right to send troops to Seoul upon due notice. This absolute right of Japan to share in the maintenance of good order in the peninsula, or even to maintain it alone, furnishes the central point of the situation. Of late the corrupt and tyrannical conduct of the Korean government has provoked its miserable subjects to rise in revolution. This had happened more than once before and the revolt had been repressed by cruel measures of coercion, but the recent movement had the special characteristic of threatening foreigners. The Korean court had neither the will nor the power to protect the foreigners who were threatened by the leaders of the new revolution, and when it is understood that Japan has 12,000 of her citizens commercially engaged in Corea, while China has only 2,000, it will not be wondered at that the Emperor of Japan sent his ships and troops in haste to defend the lives and property of his people there, as well as the vital interests of his empire.

JAPAN IN THE RIGHT.

Chinese diplomacy, perceiving that it would not be allowed to fish all by

itself in the troubled waters, suddenly pretended that the Japanese troops and ships should be withdrawn. This Japan declined, most reasonably demanding that order must be first restored and proper steps taken to prevent a recurrence of similar dangerous troubles by introducing necessary reforms in Korean administration under the joint supervision of the Chinese and Japanese governments. Never for one moment has Japan departed from the honest interpretation of the Li-Ito treaty, her one object being to reform the barbarous system prevailing in the peninsula, because—leading to anarchy as easy prey to the designs of the ambitious power which China, Japan and England have equally to guard against in Asia.

RUSSIA BEHIND IT ALL.

Of course the power which we have in mind is Russia. The real hidden peril of the present state of affairs lies in the allegation that Li-Hung-Chang, contrary to the treaty of 1885, has concluded a secret agreement with Russia. At present Russia cannot afford wholly to develop its programme in Eastern Asia. The Trans-Siberian Railway must first be finished. That line has been so energetically pushed on that 1901 instead of 1904 will see the completion of the principal section, and the Trans-Baikal line will be ready in 1898. China, therefore, has to confront the approaching fact of direct contact with Russia along all her frontiers, and although much of the Russian border country is now empty the Czar's officers could soon pour into it by the new line military colonies by tens of thousands. When this danger ripens China knows that she cannot defend Corea, if Russia laid hands on it; and Russia immensely desires Port Lazareff in Corea. That would give her Asiatic fleet a military port always open in winter, whereas Vladivostok is closed by ice for many months; that also would give China the opportunity of driving a bargain with St. Petersburg in the interests of its own provinces, and that also would be almost a deathblow to the maritime and commercial expansion of Japan to have a Muscovite Sebastopol within a few hours by steam of the Japanese seaboard.

Young People's Societies' Convention.

A WORD FROM MARYSVILLE.

At the last meeting of the Marysville A. C. F. Society all necessary arrangements were made for the entertainment of the delegates, pastors, and all those who attend the Convention of Young People's Societies to be held at Marysville, N. B. on Wednesday and Thursday, August 8th and 9th.

Homes have been provided, and the following reception committee appointed to meet the visitors at the C. E. Station, Marysville, N. B., and direct them to their homes:—S. J. Hallet, Station Agent, E. B. Staples and Miss Jane Robinson.

Trains leave the C. E. Station Fredericton or Marysville as follows:—5.40 a. m., 6.25 a. m., 6.30 a. m., 10.30 a. m., 2 p. m., 3 p. m., 5.55 p. m., 8.30 p. m. (standard time.)

We extend a hearty invitation to the young people of our churches who are interested in this branch of the Lord's work; and if there is any who are not interested, come! and we will see that you fully understand it, and then we will have your help. Only a short time remains for us to work before the Convention. Let us work energetically, and, also, pray that God's richest blessings may rest upon us and our work, and that this Convention may be the means, in God's hand, of bringing many to Jesus, and leading us all nearer to Him.

H. M. MANZER.

Marysville, N. B., July 26th, 1894.

Home Religious News.

—Rev. W. Mackintosh, of Yarmouth N. S., has accepted a call to the pastorate of the Congregational church in Ottawa.

—Mr. Geo. A. Lawson was, recently, ordained a minister of the Baptist denomination, in charge of the churches at Hammond and vicinity, K. Co. He is the son of Rev. D. C. Lawson of Westmorland Co.

—General Booth, head of the Salvation Army, will arrive in Canada about the middle of September. He will make a tour through the Maritime Provinces before going westward.

—The Maritime Convention of the Baptist Denomination is to meet at Bear River, N. S. the last week in this month. There will, of course, be a large attendance.

—Everything is not harmonious in the church of England in Quebec, nor elsewhere. The protest against high church tendencies is strong, but probably, unavailing. Rev. W. T. Noble,

a minister of the church in Quebec, charges his own bishop and the bishops of Toronto, Ontario, Nova Scotia, Niagara, Fredericton, and Qu'Appelle with aiding and abetting Bishop Blyth in his treason to the Church of England in betraying her, or attempting to betray her, into union with the Greek and Roman Churches in the East.

—Mr. John R. McConica, Superintendent of the Old Brewery Mission, Montreal, spoke in the Presbyterian and Methodist churches, this city, last Sabbath. He was listened to with much interest. His home was here in his boyhood.

—The Presbyterian church at Point du Chene, Westmorland Co. was destroyed by fire Friday night. The origin of the fire is unknown, but it is expected that it was caused by a spark from a passing locomotive. Partially insured.

—Rev. A. J. McFarland of the Reformed Presbyterian church, St. John has been appointed by the Synod to spend a year in the advocacy of the principles of what is known as "National Reform." These, stated briefly, are, "The Lord Jesus Christ, the Mediator, the Saviour of the world, has been constituted by the appointment of God, the Father, the Sovereign Lord and Governor of the nations of the world. Christ, as King, should be acknowledged by the nations as such. Nations are disloyal to Christ when they refuse to acknowledge His crown rights and royal claims. The Christian cannot consistently with his allegiance to Christ acknowledge allegiance to an earthly government which ignores or refuses to own the supremacy of Christ." He is to begin the work at once. During the year his pulpit will be supplied by several ministers of the denomination from the United States.

Denominational News.

FROM REV. J. NOBLE.—Again I ask for a little space to report myself. I left home the 21st of June, after attending the meeting of the Second District of which a report has appeared, to go to Upper Gagetown. I spent two Sundays there. The afternoon of the second Sunday I was at the school house at Dingee's mill, on what is now known as Redstone mill. The people there have a union Sabbath School and prayer meeting, but managed chiefly by Free Baptists. Between the two Sundays I visited old friends, and enjoyed myself very well. From there I went to the Fifth District Meeting, a report of which you have probably received by this time. I was taken from Wickham to the District Meeting by brother John Perry. The remainder of the week I spent on brother Long's pastorate, visiting old friends, and being with him in the monthly conference in Midland. Sunday morning I was with him at Midland, in the afternoon at Long Point, and in the evening at Norton Station, preaching three times. Brother Long is an agreeable travelling companion, which with the enjoyment I had in speaking made the day easy to me. Brother Long is doing well in his pastorate. This was in my first acquaintance with him, and it was exceedingly pleasant. Monday morning I took the train for St. John, and on Thursday went by steamer to Eastport and thence to Grand Manan. The next morning went by sailing vessel to White Head Island, the place of the Seventh District meeting, a report of which you have probably received. I have to say of the three District meetings I have attended that they have been exceedingly encouraging; the spirit which has characterized them, the harmony that has prevailed, the additions to our numbers, the position our young men are taking, all these things are very satisfactory and encouraging. On Monday I left White Head with brother Clark, and we had a meeting at Grand Harbour; brother Clark preached, and we had a good meeting. Next morning we were taken by brother Mark Daggett to North Head; in the evening brother Hartley preached and we had a good meeting. Wednesday morning all left for home but myself. I remained to spend the remainder of the week with brother W. H. Perry, and to visit as many of my old friends as I could. I continued going from house to house; part of the time brother Perry was with me, and part of the time I was alone; the gladness manifested to see me and the tangible evidences given are a joy inexpressible. I spent the Sunday with brother Perry attending three services—morning, afternoon and evening—preaching each time. The enjoyment I had in speaking, and the pleasure of brother Perry's company made the day an easy one to me, although the drive was about thirty miles. Brother Perry has a good hold on the people, and they have an equally good hold on him. He will help

them in the past. Perhaps as long as I will stay I will stay. John until I go to Beaver brother Dew

FIFTH I meeting on Bellisle Point. The 10 a. m. very enjoyable. The church being almost entirely encircled by who might had it been large number of delegates, and in the Master's long exception Long, pastor of devotional services were including several christian life, score years, who have but as christian good meeting our Baptist churches were present. Rev. J. D. present and other meeting feature of that a large devotion and manifested usefulness in general. Perry, and Wm. R. Rev. D. L. pro tem. I were present. Rev. G. A. The reports read. Out churches in by letter. delegates from churches at not reach. Perry said to the 2nd consideration of that no report First Church and Rev. I report former consideration Hampstead. dained minister District, we Carpenter, Perry, O. M. B. Gray, D. Clark, mode pointed by Revs. G. A. There were thirteen Noble, B. H. Case and J. present as Joseph Noble, Wetmore, Treasurer of Board were deliberation. Following addresses W. A. Hartley, J. W. Clark, O. N. Mott, Gray, and the chairmen Clark, J. H. committee reports. There was a Wednesday service for Long; a good was a very mediately preached at the Reser the Lord heavenly; the and power visible ev partook of ceived such ful in the in the hou with a joyo blessings. Thursday, singing, prayer by I ren L. S. and H. W. receive the chairman a year full up T. W. Car man and suitable ren The fol pointed d represent General Co