

TERMS NOTICES.

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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 INTELLIGENCE, Box 375, Fredericton, N. B.

We assume that subscribers who have not given notice that they wish to have the "Intelligencer" stopped, mean to have it continued. Will the ministers please do their utmost to have the subscriptions of this class sent on? To those who have not yet paid we say: Send on your subscriptions at once.

Religious Intelligencer.

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

WEDNESDAY, FEB. 28th., 1894.

Nothing can quite fill the place of the religious paper in the home. And no religious paper can fill the place of the INTELLIGENCER in the Free Baptist home.

It is gratifying to know that the Seminary is full of students, as announced in a note from the Principal, printed in another column.

The Presbyterian church in Canada has nine ministers who have each been over fifty years in service. They are not able now to do full work, but several of them are working more or less. Rev. Dr. Chiquay and two others are well on towards sixty years in the ministry, and are working yet.

One of the priests of the Jesuit church in Montreal has been denouncing the theatre as a demoralizing institution. All the efforts made by the best dramatists to make the theatre a moral teacher have failed, he said, and must fail.

The Supreme Court of Canada has given judgment in the Manitoba schools case. The Court divided three to two, the judgment of the majority being that the Manitoba Legislature was within its powers in enacting the schools law, and that the friends of separate schools have no right to appeal from that legislation to the Governor-General in Council. The friends of free, nonsectarian schools will receive this judgment with satisfaction.

The Roman Catholic archbishop Walsh, of Toronto, has been delivering himself in denunciation of the Protestant Protective Association. He called it a "hell-born society," and said its members have "the spirit of demons." He desired prayers for "the church" which, he says, is "passing through a storm of persecution." What a persecuted people they are? He assured his people, however, that "the church" which had "conquered empires" will conquer this society "which seeks to interfere with the rights of Catholic citizens."

It is the fact that the church has too nearly subjugated this country to its will, and the fear that it will do so completely, which are responsible for the existence of the P. P. A.

The new Mayor of Montreal is a ramseller. One of his first official acts was to order the representative of the Montreal Witness out of his office, telling him that he would not at any time tolerate a representative of that paper in his room. The Witness had objected to his candidature because of his business. Hence the Mayor's anger, and his small attempt at retaliation. He could not have given stronger evidence of his unfitness, aside from his abominable business, for the office.

Dr. Talmage advises,—"If you can't do men good in the church, preach them out of it." And he says he cleared out fifteen families by one sermon, in Philadelphia. The minister should not preach with the purpose to drive men out of the church, but he ought to preach the truth whether they go or stay. And the people who cannot endure the truth are no good in a church. They certainly should not dominate the minister and the church. The truth should not be withheld, or qualified, to suit them. Only evil to the cause of God can result from pandering to the unspiritual and wicked.

England has many brewers, and they are rich and influential. But they are evidently unfeeling. Public feeling against the drink traffic is becoming so strong and getting is making itself so much felt in elections and in Parliament that the liquor lords fear their craft is in danger. They have raised what they call a "national defence fund" of \$500,000. This evidence of their alarm is one of the surest signs of growing prohibition sentiment in the mother land.

The Bishop of Liverpool, England, Rev. Dr. Kyle, is not in a very hopeful state of mind about the established church. "As a church," he said recently, "we are drifting, drifting, drifting, and in imminent danger of shipwreck." He evidently fears that the evangelical wing, disgusted with the ritualism which flaunts itself more and more, will secede, and he earnestly exhorts them not to leave the church as long as the Articles and the prayer-book remain whole. He is troubled, also, at the progress of the disestablishment movement. He seems to think that if disestablishment takes place it will be equivalent to the government saying to the people to serve God or Baal as they please. Just as if they do not do that now. And how much more than others does the established church do to turn them from the service of Baal?

The world is growing worse some people say. Such belief is a serious reflection on the truth of the promises and the power of the gospel. Rev. B. F. Mills expresses his belief that the world is growing better, in these sensible words: "A man must be a miserable misanthrope indeed if he does not see that the world is improving. But as the world grows better its standard grows, and hence the evil which is in the world never seemed worse than it does today. Want, suffering, wrong, and sin seem worse because of our better standard. The infidel now says that the Golden Rule is his creed. But in the day when Christ taught it, it was not the common creed. It was not Nero's creed. But although things are better, yet this is a critical time. 'Why do you not discern this time?' It is a time for a message concerning the relations of men to men. All the nations have been explored, and we know what they are and have. The world is now turning its attention to the relations of classes and individuals. The social revolution is the last revolution. We are living over a social volcano. Men must treat their fellow-men right. Selfishness must be put away. The time for the brotherhood of the kingdom is upon us. Ministers must lift up the cross as an appeal."

The statements made some time ago by Miss Golding, an Englishwoman, about convent life, before referred to in these columns, are regarded as of the gravest character by many leading English papers. In the face of denials and attempted explanations, she adheres to her statements. She says that a poisonous decoction was administered to certain nuns for "penance," which caused the death of many of them. In answer to this the Catholic authorities have issued a pamphlet containing documents signed by lady superiors, doctors, and communal mayors, flatly denying the statements, and declaring that amongst the nuns in the convents mentioned by Miss Golding only two have died within 25 years. In her reply Miss Golding says "the prostration, the helpless dragging about the convent, the fever, severe coughing, and vomiting of blood, were frequently going on around us, and when we got to the extreme stage through it, and unfit for work, the rule was that we were to be sent away to the hospital,—the mad convent—where the deaths, as a rule, occurred." She makes an undoubted point in asking, in answer to the signed documents above referred to, "whether it is likely that during my lengthened stay in the convents, out of hundreds of nuns, there were only two who died in twenty-five years. It stands to common-sense that the deaths of a large number occurred elsewhere." The study of the documents published shows that an immense amount of deliberate falsification

has been going on somewhere. Unfortunately, the convent system is one which renders it more than ordinarily difficult for the outside public to get at the actual facts in a case of this kind. As it stands, there seems at any rate no department of the great woman question calling more urgently for action than that concerned with the treatment of nuns.

No Need of Conversion.

One minister, at least, Rev. G. O. Troop, Episcopal, has been disturbed by the revival meetings now being held in Montreal. Those who are impressed in the meetings, and purpose to live the christian life, sign cards, on which are stated the congregation which the signers have been in the habit of attending, and prefer. These cards are handed the ministers of the churches named. Mr. Troop received several. He made them the subject of a sermon, in which it was made plain that he was not particularly in sympathy with the work going on. He expressed great surprise that persons who had been instructed "in confirmation classes," and had "confessed Christ at confirmation," should go to a meeting elsewhere and stand up there and say, "I desire henceforth to lead a christian life." He invited all such persons to meet him that he might test their sincerity. He took occasion also to correct what he calls an error which he thinks is very common, viz. that "entrance into and membership of the church of Christ is conditioned on conversion." He evidently believes it a very serious error for people to believe they must be converted before they can be members of Christ's Kingdom. He may have overlooked the teaching of Jesus to Nicodemus, "Except ye be converted ye cannot enter into the Kingdom of God," and "marvel not that I say unto you ye must be born again." Perhaps he thinks Paul made a mistake when he taught, "If any man be in Christ he is a new creature."

Mr. Troop, in rebutting the dangerous error of belief in the necessity of conversion, went on to tell his people that God's people in the Old Testament dispensation were all who were circumcised, and in the New Testament dispensation all who are baptized—of course by those who are of the true "apostolic succession." He said: "Little children are brought into this place and in response to Christ's invitation 'Suffer the little children, and forbid them not, for of such is the kingdom of heaven,' and it would take a voice from heaven, the voice of God Himself—I would not believe an angel—to make me give up my belief that these children become in baptism members of the Church of Christ. No matter how far they may stray from the right path, they are still in the kingdom." And in the last day, God will, he said, gather out of His kingdom all those who work iniquity.

Judging from the tone of his sermon, Mr. Troop is likely to give all the card signers who attend the meeting he has appointed for them a bad half hour. He may make some of them sorry they said they desired "henceforth to lead a christian life," and some may be persuaded that they were mistaken in their convictions of need—that they were already in the kingdom and safe, without any such desire and purpose as they felt and expressed, and without the converting grace of God. "Can the blind lead the blind? shall they not both fall into the ditch?"

Young People's Societies.

I noticed recently in the columns of the INTELLIGENCER the following: "The increased activity of young christians is one of the most cheering and promising signs of the times. Every encouragement should be given them by pastors and churches."

With this as my text I would like to write a few lines regarding the present banding together of the young people into societies to work for their Master, the Lord Jesus. I am aware there is some opposition to the work. Some oppose it as a "new-fangled notion," and throw it overboard simply because it is new. Now I am firmly opposed to the introduction of a new theology or a new principle of salvation, but a distinction must be made between a new thing and a new way of doing an old thing. The young people do not mean to plough up the old, well-beaten paths of their forefathers; they still believe in the preaching of the gospel regularly, and cling tenaciously to the old time prayer and social service. They would simply endeavour to make the old pathway brighter and more joyous, and bring down a little more of heaven than we have ever known before. They would gather around their pastor and uphold his hands, help him. As the aid de camps on the field of battle carry the messages of command to the various parts of the field, so these young soldiers would assist their

pastor in spreading, during all the days of the week, the message of love which he proclaims from the pulpit on the Sabbath; they would visit the sick, follow the wanderer, care for the weak ones, all under his direction. To the prayer meetings, as leaders and helpers, they would willingly add the life and enthusiasm of young manhood and womanhood. In the business management of the church they would not supplant those who have so long borne the heat of the battle, and who still have the burden of Zion upon their hearts, but they would willingly let the older lead, and they will faithfully follow. To fit and prepare our young people for their different departments of work is the object of these societies. Or, is such a society needed? the machinery of the church so complete that there is no room for an addition.

Let the pastors answer. Have there not been times in the experiences of every pastor when he has felt, "I wish I could put my hand upon some one in my congregation to send to talk with Bro. D. or pray with sister C." But no one has ever felt it was his or her duty, they think that is the minister's work; the pastor did not feel like broaching the subject to them; in fact they have had no training nor experience whatever in that line. There are cases in which a call from a member of the church would be of more profit than a visit from the pastor. A young people's society in the church will fit and prepare the members to help in that department of work.

Why is it we find so little earnestness in so many of our prayer meetings? Why so many, who start well in a time of revival, so soon become careless and lukewarm? That this has been one of the sad features of church work, and it has been a burden to all faithful pastors goes without argument. What is the cause? I can safely answer that one reason is that the young converts have not had half enough to do. It is not enough that a man come to the Sabbath services and one or two prayer meetings during the week. Some are so strong in the faith that they will live and thrive almost anywhere, but there are scores of others who languish and die. These appeal to us who are strong. Let us help our fallen brother rise, and when he is on his feet how shall we help him to stand, feed him, give him something to do. Some definite christian work is the tonic many need. And that is just the dose our C. E. and A. C. F. societies administer. Appeal may be made, too, to the business managers of the churches. How is it, brethren, do not "the twos and threes" have to bear the burdens of the financing, and have all the worry? Why is it? Are our brethren wilfully neglectful of us and the work? Not at all. A brother dies, and who will take his place? Some one arises who was hardly known in church management; he steps into the gap and the work goes on without a pause. What was wrong with this brother before? Simply this, he was never brought to feel that he must bear the burden. The necessity called him out. Our societies aim to prepare the young and growing members for deacons, treasurers, clerks and finance committees, and for a more equal distribution of the duties of christian life. "Every encouragement should be given them by pastors and churches." More later. A. B. C.

Stewardship.

There is much teaching how to get money, and how to take care of it. There is not so much teaching how to use it. One of the things which christians need to have taught them clearly is the fact of stewardship. And those who have the largest possessions seem most in need of this teaching. As a rule, the poor people and those in moderate circumstances are far more liberal in support of good causes than those who are rich. There are, of course, notable exceptions, but, speaking broadly, those of small means are the most generous contributors to christian purposes.

Riches, righteously gotten, held as a trust from God, regarded as a talent to be employed in His service, is a blessing to the possessor and to the world. Men who employ capital in legitimate manufactures and commerce benefit their country. It seems necessary for the purposes of trade, for the prosecution of commercial enterprises, and for the increase of national greatness, that some men should possess and direct large means. But God intends that those who are blessed with prosperity, should recognize their responsibility to Him for the proper use of what He has entrusted to them. To whom much is given, of them will much be required.

And there are so many ways in which money may be used to promote good. The erection of churches, the support of the gospel, the supplying

new, remote and destitute places with christian teaching, the evangelization of the heathen world, the support of christian schools, the care of the dependent, &c. The demands are numerous, but are not greater than could be easily met if those who have the means realized their obligation. One who realizes his stewardship will not be without warm and practical sympathy with all religious and benevolent objects. He will regard it a privilege to support them. And doing so, he will have a deepening gratitude in his heart to God who has honoured him with the ability to do good.

Money, righteously acquired and used for good purposes, is a blessing. Selfishly held, or used to gratify the desires of the carnal mind, it is a curse. God holds men responsible for it—both for how they get it, and for how they use it.

M.

Rum vs. Righteousness.

Rev. E. J. Grant, of Sussex, has been committed for trial on the charge of libelling a Mr. Morrison J. P. So far as we are able to judge from what is reported about this case it is not a case simply of Morrison vs. Grant, but the rum power against the people and the influences that stand for observance of the law and for righteousness generally.

Mr. Grant has for several years been an active friend of prohibition of the liquor traffic, and during his residence in Sussex he has been faithful and untiring in his endeavours to have the law properly enforced. At much expense of time and effort and, doubtless, of money also, he has made war on the violators of the Canada Temperance Act. They have resisted, of course; but step by step the mastery was gained, and it seemed that they would be completely driven out. But the rum power died hard. In desperation, the outlaws attacked the two men whom they hate most in Kings County—Rev. E. J. Grant and Inspector C. W. Weyman. They attacked the Inspector through the Council, and by charging one of the constables employed by him with perjury. They attack Mr. Grant because he uttered what he believed about the conduct of the magistrate who committed the constable on the charge of perjury.

It is not, by any means, a mere local contest. It is one which concerns every part of the Province in which the act is in force, and every friend of the law. The rum people hope by the worry and heavy expense involved in the trials which they have succeeded in bringing on to discourage the friends of the law and so make an end of attempts to enforce it. We think they are counting without their host. The men who are to the fore in this fight are not of the class easily disheartened; they are standing for a principle, and will continue to stand in the face of repeated reverses. And there is back of them a host of earnest men and women ready to hold up their hands till the victory is won.

There must be need just now of substantial aid to those who are being persecuted for their faithfulness in the enforcement of law against illicit rum-sellers. The Sussex temperance people will doubtless contribute their part. But others should share the responsibility and the honour of the heavy expenses of defending the gentlemen who are under fire from the rum gang. And we repeat the hope, expressed in a previous issue, that every dollar of the expense of this fight will be contributed. The true temperance people of the country have an opportunity now of showing how deep and practical their interest in the temperance cause is.

Mission News and Notes.

India has fifty million Mohammedans—a larger number than are found in the Turkish empire.

A chain of missions has been established across central Africa from ocean to ocean in eighteen years.

The London Jews Society has missions at Jerusalem, Damascus, Jaffa, Aleppo, and several other places. The Established Church of Scotland has missions to the Jews at Beyroot and at Tiberias.

The Presbyterian mission work in Brazil is largely characterized by educational efforts. They have founded a Protestant college, which seeks to do for Brazil what the Syrian Protestant College is doing for Syria.

Four converts baptized recently in a mission hospital in Singapore are the result of the constant life and earnest teaching of a poor paralytic patient, who for four years has not been able to leave his bed.

During the eight years of its existence the Glasgow Home Mission Union has been instrumental in bringing nearly eight thousand persons into church membership, and in getting about twenty-five thousand to attend churches and mission halls. The congregations embraced in the Union number 156, and are of various denominations.

Missionaries of the English Church engaged in itinerating in Southern India find numerous instances of educated men and Brahmins who are convinced of the truth of Christianity. In one place a whole Brahmin street was found to be in a state of dissatisfaction with Hinduism, their leader confessing "The more I read of it the less I believe it."

Recent statistics show that while missionary societies in the United States have 3,010 missionaries, 11,256 native helpers, and 295,326 communicants, the societies of Great Britain have 4,252 missionaries, 27,656 native helpers, and 349,189 communicants and that the income of the former is \$4,983,516 and of the latter \$7,904,152.

The Baptists of England will add one hundred to their army of missionaries now at work among the heathen. This made possible by the \$600,000 fund gathered during the Centennial Year. A deputation of leading men is now visiting the Baptist churches of England to sound a call through them for the men and women for missionaries.

The total amount spent in foreign missions in the year covered by their respective reports by the Presbyterians, Congregationalists, Methodists, Baptists and Episcopalians, is, in round numbers, \$3,500,000. Of this amount more than \$400,000 were received from legacies. When a large legacy is left the missionary society benefited often receives the amount at once on giving bond to the executors to make it good should the will be subsequently upset.

A deaf and dumb woman in Manchuria, having applied for baptism, made her confession of faith in this fashion: She drew on a scrap of paper a crooked line, and pointing first to herself and then downward, indicated what her past evil course had been. Then, drawing a straight line, and pointing to her heart and looking upward, described the highway on which she was now traveling.

General Religious News.

The Salvation Army has secured a site for new headquarters in New York City for \$200,000. A four-story, fire proof iron building will be erected. On the ground floor there will be an auditorium which will seat 3,000 people, and the other floors will be used for offices for the army. A large farm has been offered them, on Staten Island, upon which to establish a colony for those rescued from the slums who are willing to do farm work.

At Melrose Highlands, Mass., a new Free Baptist Church was organized on the 5th, inst. A little more than a year ago a few residents whose religious preferences were Free Baptist united for worship and christian work. The interest grew. About the first of the year they called Rev. G. N. Heward to be their pastor. The new church has thirty-three, twelve of whom were baptized the Sabbath preceding the organization. Our brethren in this Province will feel more interest in the young church from the fact, as we are informed, that three or four of the principal workers are former members of the Penobscot, K. Co. church, and nearly all are from New Brunswick and Maine. They have issued an appeal for help to erect a church building, in which, as in all their undertakings, we wish them much success.

Revivals.

The revival meetings in Washington, conducted by Messrs Moody and Sankey, are being made a blessing to the city.

There is no abatement of interest in the Brooklyn revival. One of the methods employed in the work is street-preaching. A Gospel-wagon, containing an organ, singers and one or more evangelists, moves from point to point, stopping wherever a crowd can be gathered to hear the Gospel. Many have been converted through this agency.

Dr. Munhall held a month's meetings in Bay City, Michigan, which were greatly blessed. The whole city was moved as never before.

Men and women, business and professional men, clerks and mechanics, children and youth, were reached by God's truth and won for Christ. On a Sunday, two weeks after the close