

TERMS NOTICES.

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

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

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

JUST A WORD.

Those subscribers who have not renewed for the present year—and they are far too many—will do us a great favour by sending their subscriptions at once. Some, also, are in arrears for previous years, and we very much need what they owe. We are doing our best in labour and expense to make the INTELLIGENCER a helper in the christian work of the time, and a benefit to every household it visits; and if we are to judge by the opinions of its readers, as expressed to us, the effort is not wholly in vain. It is not too much to ask subscribers to do their part by prompt payments. We have large bills to meet this month, hence this call to those whose payments have been delayed. Do not disappoint us.

Religious Intelligencer.

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

WEDNESDAY MAY 2th, 1894.

Arrears of subscriptions make serious inconvenience and sometimes embarrassment for the management of the paper. If you are in arrears make an earnest effort to pay at once.

Here is another case of church silliness. A church in Rochester, N. Y., has ordered six hundred small wine glasses to be used by the members in the celebration of the Lord's Supper, each to have a glass. We presume they will continue to call it "the communion." What a fastidious folk they are. They are quite too nice for anything. Pshaw.

The Dispensary Liquor Law of South Carolina has been declared unconstitutional. It is not yet clear whether the effect of the judgments is to make South Carolina a prohibiting state or one without any law controlling the liquor traffic. The lawyers differ about this. Meantime, the rum men are having a "wide-open" trade. Good will come out of the struggle latter.

The keeper of a gambling house in Montreal being arraigned before one of the city judges, and convicted, was punished by a small fine, the judge explaining that the punishment was light because it had been made to appear that part of the profits of the gambling concern were given to a charity—that is, of course some project of the Catholic church. And that is the way they do these things in the Province where "the church" rules everything.

An English mother, a member of the Established church, had for some reason, probably on account of the convenience of it, been sending her children to a non-conformist Sabbath School. The Episcopal minister reprimanded her. When she suggested that she had a right to send her children where she chose, the minister threatened her thus: "If ever you or your children enter my church again I will throw them out." A nice kind of minister!

Bishop Potter, of the Protestant Episcopal church, New York, is something of a high churchman himself, but occasionally one of his clergy goes beyond what he can approve. One of the city rectors is complaining just now that the bishop failed to visit his

church this year to administer confirmation. The church is so "high" that at communion the rector—priest he calls himself, consumes the bread and wine in the presence of the members instead of distributing it to them. To express his disapproval of this spicing of the Papacy the bishop refrains from visiting the church. But what will become of those awaiting confirmation?

In some of the South American countries, such as Bolivia, Peru and Ecuador, where Roman Catholics abound, the few Protestants have a hard time, which is not at all surprising. The surprising thing is that the Methodist Preachers' meeting of Chicago has, recently, passed a resolution appealing to the Pope to use his influence to prevent the persecution of Protestants in South America and to secure to them the same religious freedom which is enjoyed by Roman Catholic citizens in Protestant countries. It is a very reasonable request, but one which it should not be necessary to make. The answer to it will be looked for with some interest.

A touching and impressive incident occurred in connection with the choice of Rev. Thos. Spurgeon to succeed his father as pastor of the great London church. In his address accepting the call to the pastorate he said, in closing, he would read a sentence from a letter written to him by his father in 1885, and which nobody but himself knew about till now. The closing words of his father's letter were, "make haste, my son, and get strong, and when I am old and more feeble be ready to take my place." This quotation, it is said, was received with almost breathless interest, and the sympathetic feeling of the members concerning it found expression in what may almost be described as tumultuous cheering.

"The former days were better." How often that is said. The people then were better, everything was better. There is, however, some comfort in a suggestion of the "Canada Presbyterian," that "in a few years the men who are now acting their parts will be gone, and two or three generations hence the present generation will be called 'The Fathers.'" Then we shall all get justice and perhaps a little more. About the year 1950 we shall all be quoted as examples to the rising generation. Complaints are often made about the wickedness of this age. In half a century this age will be described as "the good old times." Let us be patient. Half a century hence we shall be considered good.

A large number of new members have been received into the churches within the last three or four months. In the counsels given these new members, to help them in the christian life, the pastors will not, it is hoped, omit telling them that they should become regular readers of their denomination paper. To be, in the largest degree, helpful members of the denomination they need to know what is going on in the churches, what branches of work the denomination is engaged in, and what the needs of the work are. To have this knowledge they need the INTELLIGENCER. Besides giving them information of denominational affairs, it will keep them informed of christian work everywhere, and furnish them with much that will instruct them in christian life and duty, and stimulate them to earnest christian service. Tell them about the paper, brethren, and induce them to subscribe.

The Bill introduced in Parliament by Mr. Mulock to lessen the expenses of the Governor General, chargeable to the Dominion, is a step in the right direction. The salary is \$50,000 a year, which is more than enough. But the accounts show that the yearly expenditure in various ways, in addition to the salary, is more than another fifty thousand. Mr. Mulock's bill proposes that at the expiration of the present Governor General's term of office the system shall be changed, the amount of expenditure to be limited. The bill may not pass, but it ought to. The expenses of government in this country are, in all departments, too large, altogether out of proportion to the population and resources of the country.

"Friendless Women Helped," which will be found on the first page is an interesting account, which we have taken from the N. Y. Christian Herald, of a most excellent work carried on in New York. It will, doubtless be more interesting to those of our readers who remember the late Rev. Robert French when they are told that Mrs. Draper, the manager of the Home, is his daughter. She was for about four years working in the Florence Mission, during which time she organized the "rescue work" of that mission. Then she and her hus-

band were enabled to open a Home for men, called the Industrial Christian Alliance, and which is now looking after a hundred homeless men daily, finding them in board, lodging and employment. The "Friendless Women" work of which she now has charge was begun in November last. We are sure that all our readers, and especially those who remember her father and his faithful christian life will rejoice that his daughter is engaged in so good a work, and will pray that God may bless it increasingly. And some may be moved to give it the help of a contribution.

Saved to Serve.

Every christian is called to service. And there is something which every christian can do, doing which will help somebody, add to the strength and efficiency of the church of Christ, and magnify the grace of God.

One of the weaknesses of christian organization is that so many lose the sense of personal responsibility, as to christian work, and fail to appreciate the blessed privilege of being personally active in some branch of the service. They are content with a nominal connection with the church; they do not seem to realize that in the Lord's account they are just as much responsible for the carrying on of the work as those who are known to be engaged in it. They take the position of spectators; they hold their hands and do nothing.

That there is need of more ministers is not denied. But a greater and more pressing need is more real workers among church members. "To every one his work" is the Master's command. The vineyard of the Lord is no place for idlers. "Why stand ye here all the day idle?" is a rebuke which many in this time may well feel applies to them.

We have heard of churches in which it is the rule to ask each person who becomes a member questions which discover what form of service he is able to undertake, and he is required to pledge himself to that service. Probably many churches do substantially the same thing; and we are sure that all wise pastors make it clear to beginners in the christian life that they are required by their vows of faith and love, to be active in the work of the Lord.

A profession of faith in Christ is a surrender of body and soul, time, talents and possessions to the divine master. "What wilt Thou have me to do?" must hereafter be his question as to all things. An obligation more comprehensive and binding it is not possible to conceive. Faithfulness to it does not permit one to give himself up to a condition of little interest in the affairs of Christ's kingdom, and little or no christian activity in the church and the world.

Every member of the church of Christ should earnestly apply himself to some form of activity for the help of the cause. The church is not a mere social organization, or a resting place, but a place offering the best opportunities for the best christian work.

That there are so many deeply interested and steadily active is cause for joy. But the number of such may be, or should be, vastly increased. Of the new members let us hope the best things, both for their own sake, and because of what, under God, their faithful service will accomplish.

Prepare for It.

The rum men are organizing. While they effect to believe that the overwhelming majorities for prohibition, given in Manitoba, P. E. Island, Ontario and Nova Scotia, and the resolution asking for prohibition, unanimously adopted by the Legislature of New Brunswick, mean nothing, their actions show that they are pretty thoroughly alarmed. They have an agent at work in Ontario organizing the liquor sellers and their friends in every city, town and village, and wherever it is practicable. The work is, so far as possible, secret, but the well-known object of all this organization is to be ready for the next general election. Whatever the party leanings of individual liquor dealers up to this time, they are now determined to be a unit in support of the party and the candidates who can be depended on to not interfere with their traffic. Their craft is in danger, as they well know, and they are ready to fight for it. They will make their first fight in the Ontario elections in June. But the chief battle will be in the Dominion election which is expected within a year.

Such organization as is being effected in Ontario is, also, or will be effected in every Province. Its influence will be felt in every nominating convention from ocean to ocean, and the most determined effort will be made to elect a Parliament that can be depended on to keep its hands off the liquor traffic.

This activity of the liquor traffic, its organization, and its determination to make a hard fight need not dismay the prohibitionists of the country. Indeed we are rather glad, than otherwise, that they are massing their forces, and saying what they will do. It is a challenge to battle, which prohibitionists should not be unwilling to accept.

The thing to do now is to get ready. Organized force must be met by organized force. Prohibitionists have shown what they can do in the plebiscite. They need next to give that magnificent voting power effect in the election of Parliamentary representatives. Taking a leaf of instruction from the book of the enemy, let the prohibition forces throughout the whole Dominion be organized for the conflict. Nor can the work of organization be safely delayed. The battle is inevitable; the decisive struggle will be soon, at farthest; it may be on much sooner than is generally expected. But in any case the work of organization cannot be begun too soon nor carried on too energetically.

Prohibitionists have come to a time vastly more momentous than any in the history of the movement. Depend on it, under God, upon the promptness, skill and faithfulness of their action, in this very year is the fate of their cause for a generation. If they are wise, energetic, united, and faithful to their principles the cause of prohibition will score its greatest victory in the next Parliamentary election.

To Young Converts.

Those who have recently become christians need instruction. Their pastors, doubtless, are giving them wise counsel, and encouraging them to every good word and work. What follows is not intended to take the place of the teachings which the experience and the interest of pastors for the development of young christians suggests, but is merely supplementary to this, they have said and are saying. The writer (in the Telescope), out of a long experience, in which he has been graciously led and kept, says if he had his early christian life to live over he would be more particular about these things:

First. He would be more faithful in observing secret prayer. He would permit a day to pass without spending a few minutes in thoughtfully reading God's word and praying in secret. That exercise is to the soul what the morning meal is to the body. You will never backslide and be lost if you faithfully discharge that duty. It is the special channel through which God manifests his keeping power.

Second. He would be more prompt in attending all the public means of grace—the services of God's house—the Sunday school, the preaching of the word, and especially the prayer meeting. The prayer meeting is to the soul what the dinner meal is to the body. It nourishes and strengthens the spiritual life, and makes us active in the work of the church. Oh, how many professed Christians to-day have leanness in their souls because they do not attend the weekly prayer meeting.

Third. He would be more free to speak to others daily, converted and unconverted, of the pleasure there is in being a Christian, and of the superiority of the joys experienced in the service of God. Oh, if all Christians were as active as they might be in this particular, how much they would increase the drawing power of the Christian religion on others, and how much more joy they would experience in their own souls while working for our blessed Lord and Master. His command is, "Let your light so shine before men"—so live, so act, so speak, that others may see in your life, in your cheerful disposition, in your eagerness to recommend the religion of Jesus to others, that there is in it a blessed, glorious, soul-cheering reality.

Dear converts, God will see to it that you shall enjoy each day just as much religion as you earnestly live for, and that you are efficient in drawing others to him just in proportion as you honestly, earnestly strive every day to do work of that kind for him.

The Bathurst Schools Case.

Rev. A. F. Thomson, Presbyterian minister at Bathurst, writes the following letter in the Presbyterian Witness criticizing the report of Judge Fraser in the Bathurst School case. He says:

I shall criticize the report with respect to the second ground of complaint which the judge had to discuss. The charge is briefly stated thus: The sisters of charity who were employed as teachers by the trustees of Bathurst town and village school were examined for licenses under special arrangements involving special privilege which were refused to other teachers.

The judge says in reply that the sisters who were examined at Bathurst in June, 1891, for license, were so examined under School Regulation 39 of the Regulations of the Board of Edu-

cation, &c." It so happens however that the Regulation 30 has no bearing on this question. The judge says:

"It appears to me that when it is claimed that the selection of Bathurst was a special privilege conferred upon the sisters, those putting forward that contention entirely lost sight of the fact that when Bathurst was named as an examining station any examination to be held there would be open to eligible candidates from all parts."

Yes; but who were eligible candidates at that station? The members of certain religious orders and they only! The judge has quietly ignored this fact. I shall now quote certain of the Board's regulations which were put in evidence and which he must have had in his possession. One regulation under date of June 10th, 1884, reads:

"Religious orders.—Religious orders holding certificates of qualification from a recognized normal or training school shall be eligible for examination for license. Such candidates may have a separate examination in June of each year in St. John and Chatham at the same time as the provincial examinations are being held, &c."

Another order of the Board under date of June 24th, 1887, reads:

"Ordered.—That Fredericton be the only station hereafter for the examination of candidates for school licenses. (This order not to interfere with the order of the Board of June 10th, 1884, relative to examination of religious orders.)"

Another order of the Board under date of May 8th, 1891, reads:

"Ordered.—That Bathurst be an examining station in lieu of Chatham for the examination of candidates for school license belonging to Religious Teaching orders."

On pp. 928-930 of the evidence taken at Bathurst is a copy of a letter from the chief superintendent of education, dated June 30th, 1891. In that letter the superintendent said:

"No similar arrangements have been made on behalf of any others than those belonging to Religious Teaching orders. No others than sisters of whom there were seven were examined at Bathurst."

Two young girls, not sisters, applied to Dr. Inch, the chief superintendent in 1892 to be examined in Bathurst. He refused them this privilege. Why? The judge says:

"Because as he (Dr. Inch) said, it would be very inconvenient to send an examiner to Bathurst, and that it would be much better for them and cheaper for all concerned that they should come to Fredericton."

Now what did Dr. Inch say? It is very convenient for Judge Fraser to ignore a copy of a letter of Dr. Inch's which appears in evidence. In that letter Dr. Inch said:

"As I have just learned that there will be no candidates of the Teaching Orders to be examined at Bathurst station the present year, I have to notify you that it is impossible to arrange for your examination there as agreed to in my letter of April 29th, on the supposition that an examination would be held at the convent."

It seems that Dr. Inch had consented to have two girls examined at Bathurst if there were any members of the Religious Orders to undergo examination in the convent; and he said in his evidence:

"I was acting, perhaps outside the usual course in consenting to their coming here. (Bathurst)."

"The usual course" was to require all candidates for license, except sisters, to go to Fredericton, but in view of the agitation in progress the chief superintendent seemed willing to act outside the usual course—but even then he would not consent to grant an examination to candidates at Bathurst unless the members of Religious Orders were to be examined. These two girls who were refused the privilege should "have retired from the world for the purpose of leading a religious life," gone to a convent to live; donned an antiquated dress and a huge bonnet and dangled certain religious symbols at their side; and then when they made application for examination for license at Bathurst, the chief superintendent of education would readily send a man here to examine them in the convent!

What then becomes of Judge Fraser's reply to the charge that special arrangements were made by the Board of Education for the examination of the members of the Religious Orders? Not to speak too strongly I say advisedly that this reply to this charge is at variance with the facts of evidence—that he seems to have ignored certain parts of the evidence in his possession. What is true of his reply to this complaint is, I am persuaded, true of his reply to other complaints made and investigated. Indeed the report as a whole is unreliable—is almost useless. But while the judge's report is of very little value, the evidence taken at the investigation is of very great importance. It enables us to see how far the nonsectarian character of our school law has been infringed upon in the interests of the Roman Catholic Church and how far the educational authorities are responsible for such infringement.

Of course certain political newspapers are busily engaged in abusing the Presbyterian minister of Bathurst. This we expect. I am not careful to defend myself or my name from the attacks of the party papers. I am contending for principle—for right and justice, and as long I have life I will not quietly surrender to an unscrupulous foe. The friends of conventional schools may hurl hard epithets at the Protestants of Bathurst but the Protestants of Bathurst will gain the victory.

Growth of a Church.

On the sixth page this week is a poem by Rev. A. L. Gerrish, pastor of the Free Baptist church in Whitman, Mass., read at the dedication, recently of their new church building. While the most of it is general, there are three or four verses which will be better understood by this note explaining

the origin and growth of the church. Bro. Gerrish went to Whitman in May 1889, meetings being then held in a small hall. A month later a church was organized, and Bro. Gerrish installed pastor, the service being held in the Congregational church, and the ministers of three denominations—Congregational, Baptist and Methodist participating in the service. The christian fraternity then begun has continued, these four pastors frequently preaching for each other. And all the pastors were present at the dedication. The little church has grown encouragingly, their devotion being well expressed in the erection of the new house of worship. The congregations are increasing, the Sunday school has grown, and all the branches of the work are in a healthy condition. The Massachusetts Association is to meet with the church next week. We trust they may have a good time; and hope to hear that the church is blessed by the presence of the Association.

Mission News and Notes.

Money spent for missions pays a large return in money.

There were 14,531 conversions in India in one month.

India opened her gates to Christianity in 1813, Madagascar in 1818, Turkey in 1834, five ports of China in 1842, Japan in 1859, all China in 1860, Corea in 1884.

It is said that the United States churches spend \$1.33 each for the evangelization at home, and one third of one cent each in the foreign field—one cent for three heathen.

British and other foreign residents in India give more than \$300,000 a year toward the evangelization of that country, which shows what they think of missions.

There is now about a million living church members who have been gathered from pagan populations. In all the mission stations in the world it is supposed that there were during the past year 100,000 converts, or 2,000 each week.

Plans for a campaign in the city of Rome are being made by Missionary Society of the Methodist Episcopal Church in America. A lot has been purchased in the heart of the Italian capital, on which it is proposed to erect a large and handsome building, to be the headquarters of the mission in Italy. An appeal to the Methodists of the United States for funds with which to build the new mission house has been made. The appeal ends with the statement that the proposed building will cost \$100,000.

There are eleven evangelical societies engaged in mission work in Mexico. The total number of foreign missionary laborers is 177, and of native assistants 512. There are 469 congregations 385 of which are organized churches, and 118 church buildings. There are 16,250 communicants, and about 50,000 adherents. There are seven training and theological schools, with eighty-eight students. The number of boarding schools and orphanages is twenty-three, with 715 pupils. There are 164 day schools, with 6,533 pupils. There are nearly 10,000 pupils in Sabbath schools. There are eleven evangelical papers published.

Mark Twain had a word for the result of Christian missions in Hawaii. Contrasting the present with the past, he says: The missionaries have clothed them (the Hawaiians), educated them, broken up the tyrannous authority of their chiefs, and given them freedom and the right to enjoy whatever their hands and brains produce, with equal laws for all, and punishment for all alike who transgress them. The contrast is so strong—the benefit conferred upon this people by the missionaries is so prominent, so palpable, and so unquestionable—that the frank compliment that I can pay them, and the best, is simply to point to the condition of the Sandwich Islanders of Captain Cook's time and their condition to-day. Their work speaks for itself.

Twenty-Six years ago a Presbyterian clergyman of Nova Scotia, Rev. John Morton, while on a search for health, visited the island of Trinidad, and seeing the need of the coolies there, when he went home he persuaded his church to send him to the place as a missionary. There are about eighty thousand of these coolies. They are Hindus who are engaged for a term of five years to work on the sugar plantations. Another missionary followed Dr. Morton, and now Trinidad is a most interesting mission station. At present the church there has five missionaries, besides native teachers and preachers. There is also a college for training such men. About \$3,000 were giving last year by the native church, which numbers about six hundred members.

MAY 2, 1894

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