

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 INTELLIGENCER, Box 75, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, JULY 17th, 1895.

Whoever saw "God bless our home" hung up in a rum shop? The rum-shop is the greatest curse of the home.

Some who are very regular in attendance at prayer-meetings, and who never fail to pray and sing and speak, do little or nothing towards supporting the Lord's cause with their money. We would not have them pray less, but there would be more meaning to their prayers if they would pay more. "These things ye ought to have done, and not to have left the other undone."

This week (on Thursday) the Pan-American Congress of Religion and Education will assemble in Toronto. It will continue in session a week. Reforms of all kinds will be considered—municipal, industrial, sanitary, philanthropic, educational, and religious. Among those who are announced to be present are men of various religious beliefs—Protestants, Catholics and Jews. There is, also, to be a meeting of returned missionaries.

What teaching they receive, and what they would do if they had the greater power which they seek to get, were shown in the fourth July riot in Boston, when a Protestant procession was attacked by Catholics because the Protestants sought to magnify the importance of the public school.

A great meeting was held in Faneuil Hall, last Wednesday, to give expression to the indignation felt by all American citizens at the disgraceful rioting on the fourth of July on the occasion of the A. P. A. or "Little red school house" parade. The hall was packed with people. Some of the speeches were of a fiery character, but there was no sign of disorder. Some of the speakers blamed the police and carnival parade committee for the affair, but the majority laid the blame upon the Roman Catholic church for the spirit of intolerance it inculcates in its followers.

The following sentences from a recent article by Dr. Parkhurst show his terse, epigrammatic style: "Success is a child of Passion"; "Every man that succeeds is a hobby-riding"; "Brain cannot drive; there is no drive in it"; "Men have got to be loved into the kingdom of Heaven, not thought into it"; "An affection costs more than an idea"; "There is nothing that a man is more liable to trip over than his own head"; "Nobody was a heretic when the tongues of fire were in the air."

The Roman Catholic Archbishop of Manitoba is, it is stated, about starting a huge lottery scheme to raise money with which to carry on Roman Catholic schools in that province. If any stronger condemnation is needed of the schools which the Roman Catholic priests would foist upon Manitoba and the rest of the country, it is found in the fact that the moral sense of their chief advocates and managers is of the kind which enables them unblushingly to inaugurate a gambling scheme to support their schools. Schools which derive their support from a lottery, and which are the ideal of men who are willing to debauch their followers by fostering the gambling spirit and habit, are necessarily dangerous, not only to the children for whom they are intended, but

to the country at large. This country cannot afford to be dictated to in the matter of education, or in anything else, by men of that stamp. And it will not be, no matter what may please the politicians, nor what plans they may make.

A southern Methodist paper condemning the social entertainments employed to raise money for religious purposes expresses its indignation in somewhat sarcastic terms, thus: "Ice-cream and sherbet are 'holiness to the Lord,' and that lady engaged in the service of the sanctuary who never suffered the agony of bruised muscles over these commodities is not yet ready to wear the stary crown. There is virtue in penance done in freezing sweet morsels for the millions at home, that we may have money to keep up the sanctuary where God's name is recorded, and may be able to send the good news of salvation to the millions abroad. It is such a delightful way to give our money! It makes us feel as if we had value received, and we don't mind the loss of it so much!" How much better to pay to the Lord what we owe.

There is the following from the London Christian Commonwealth, a truth which all Christians will do well to ponder:

"The saddest feature of the Church of Christ to-day is not, as some suppose, its internal divisions and differences, but the want of charity shown by certain sections and individual members of it towards those who do not take precisely their view of the Bible or of Christianity. What a pity that some preachers and teachers cannot recognize the obvious fact that truth is many-sided, and that all people cannot see alike, simply because of differences in their mental and spiritual vision; and exercise the largest possible charity in interpreting the motives and estimating the work of their fellow-laborers who differ from them. But what is intolerable is that one minister of the Gospel should claim that his interpretation of Scripture or view of God is wholly right and that all who disagree with him are wholly wrong."

Remedial Legislation.

The report of Parliamentary proceedings, in another part of this paper, will tell our readers how things have been going at Ottawa during the past week. There was something very like a deadlock. But, after several days struggle, an arrangement seems to have been made satisfactory to at least two of the striking French ministers, who have returned to their places. The trouble is not, by any means, ended. It is only postponed. The government has promised to introduce remedial legislation at a session of Parliament to be held in January next, if Manitoba does not, meantime, make satisfactory concessions to the Catholics.

If the government believes that remedial legislation is right, they might as well have introduced it during the present session, for there is very little likelihood that Manitoba will make any changes in its schools' system which will meet Roman Catholic demands.

It is difficult to see how postponing dealing with the question improves the situation, especially as the postponement is coupled with a promise of legislation.

This is not a matter affecting but one of the political parties; both are in an awkward position, so long as they think to satisfy both Catholics and Protestants. The Conservatives, being in power, have to take the initiative; but the Liberals, with a French leader and large French and other Catholic support, do not dare to take ground against remedial legislation; and if they were in power would have to introduce such legislation, or lose the church's support.

The question is simply one of attempted Catholic domination. Protestants, irrespective of party, will find it necessary to stand together against the arrogant demands of the bishops. The country is closely watching the government, the opposition, and all the members of Parliament, and representatives of Protestant constituencies who permit themselves, for any reason, to assist the Roman Catholic church in its attempts to control legislation may make up their minds to take the penalty—defeat, when next the people go to the polls.

Dr. Weldon, of Albert Co., voiced the feeling of this Province and of the country at large, we think, when he expressed regret that the government had promised remedial legislation and declared his intention to vote against it whenever introduced, and by whomsoever.

PERSONAL.—Rev. J. W. Clark and J. H. Erb went to Nova Scotia last week for a brief vacation, they intend to visit Clark's Harbour and other places.

Summer Revivals.

News of revivals at any time is good news. There is, however, a little more than the usual satisfaction in chronicling revivals which occur in the Summer. This is, perhaps, because revivals are less frequent in the Summer than in Winter. The idea so long prevailed that, in this country, the winter is the better time for special religious work that there was scarcely a thought that it was worth while attempting to do more during the other months of the year than "Keep up the regular services," and that was sometimes done at "a poor, dying rate." And the winter months were sometimes spent in recovering what had been lost during the summer. But a truer view is being held now—a view which is sure to become more general. In some respects there will always, in the winter months, be some conditions more favourable to special work—the greater leisure of many people, the longer evenings, &c.; but we believe the future will witness a more steady and vigorous prosecution of the work, and an increase in the number and extent of revivals during the summer months.

A few years ago, when Rev. Wm. Downey was blessed to lead in a gracious revival in Carleton County during the warmest weeks of the year, and the busiest, too, it was pointed out in these columns that the Lord would have His people learn that all seasons are His, and that He is ready to reveal His saving power whenever His people are humble, prayerful and expectant. The revivals going on now at Norton and Keswick, and which we are happy to record, are not only seasons of great blessing to those counties, but are object lessons to other churches. While they rejoice in the blessing God is bestowing on the churches named, let other churches be moved to faith and zeal, that they too may receive like quickening and saving power.

What Are They For?

That District Meetings are intended to serve a good purpose, goes without saying. They are intended to foster Christian fellowship, to exercise care over the churches, to cherish and develop the spirit of mutual helpfulness, and generally, to strengthen and build up the cause of Christ as represented by the churches composing their membership. To what extent they do these good things is sometimes a question.

Take, for instance, a district which embraces, perhaps, twenty churches. Its Annual Meeting convenes. Reports are received from, say, seventeen churches. There are three churches which, for some reason—weakness, indifference, neglect, or some other reason—fail to send reports or to be represented by delegates. It is the plain duty of the District Meeting to look after the unreported churches, to find out why they have failed to report, to give them such counsel and encouragement, extend such help, as their condition needs. "We are members one of another." When one member is weak or in distress the others should feel concerned for it.

Reports received from the majority of the churches are read. All of them contain some good news; some of them contain good news in an unusual degree; but all of them reveal some things which are not as they should be. Is the duty of the District Meeting done when the reports have been read and their contents summarized and placed before the meeting? If that is all that is done, it would be nearly as well, indeed, quite as well so far as any good effect on the churches is concerned, if there were no District Meeting. But that is not enough. Stopping at that point is to neglect the chief duty of the meeting which ought, also, to be its great delight, to look carefully into the line of work of the churches, and make such recommendations and adopt such measures as may, by the blessing of God help them grow in grace and in efficient service.

If it should appear, from the reports, that the contributions for all religious purposes have averaged only about one dollar per member, per year, or that the home mission treasury has received from them an amount equal to less than two cents per member and the foreign mission treasury about four cents per member; that three pastors, caring for a dozen or more churches, have not received more than nine hundred dollars; that the majority of the churches have no meeting for prayer between Sabbath; that the attendance at monthly conferences and prayer meetings does not average more than twenty-five per cent. of the members,—if these and like facts appear in the reports, it must be clear to every one who thinks about it that a District Meeting to which such reports come does not do its whole duty if it does not earnestly endeavour to improve the condition of the churches—a very sad condition.

It may be easier for some to put these things aside, because unpleasant, (we cannot think that any can regard them as indicating a desirable condition of spiritual life,) than to deal with them and seek to apply the remedy; but it is neither brave nor wise to do so. It is certainly not what our Lord would have us do, who has appointed us to be helpers of each other, and to build up His Kingdom.

If District Meetings are for anything they are to look after their members—the churches within their limits. The ministers and delegates do not come together once a year just to have an outing, see each other, hear reports, and then hurry home, perhaps before the meeting is half through, with the feeling that they have been engaged in important religious service. If they do not meet to look carefully into the condition of the spiritual life and Christian activity of the churches, and to do their utmost to strengthen the weak places and help to improvement in all places, they do not appreciate the purpose of their meeting.

We are glad to know that there are District Meetings which do the things for which they exist with a good degree of faithfulness, and with much prayer that their endeavours to strengthen the cause of Christ may be blessed. Doubtless all District Meetings do so to some extent, but that there is need of improvement in this respect must be clear to those who give close attention to the way things are done—or not done—in some meetings.

To do nothing, where much ought to be done, is very little different from doing wrong instead of right things. To refuse to see that something needs to be done is to be like the Laodiceans who fancied themselves rich and increased with goods and needing nothing when they were really in a wretched condition. The voice of the Spirit should be heard, and His counsels heeded: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Ministers' Children.

I remember hearing, when I was a boy, a bit of rather coarse doggerel, which told us that "The deacon's daughter and the minister's son were the biggest devils that ever run;" and, like a great many others, I believed it, as I did many another lie, simply because it was set to music.

Deacon's daughters can take care of themselves, without any help from me. But if that were not "another story," as Rudyard Kipling would say, I might tell of some deacon's daughters I have known, who looked after the poor and neglected and over-sensitive members of the church as carefully as did the deacon, or the minister, and were, certainly, more helpful in every way than any "devils" I have ever met. And, if that were not "another story," I might tell you how deacon's daughters are to the front in every good work, and that they are the sunshine and inspiration of the parsonage, when some "little minister" is fortunate enough to woo and win one of them. But let the poet sing the praise of the daughters who are the "biggest devils that ever run;" I will tell what I know about ministers' children.

A superannuated clergyman, who had smarted under the injustice of the doggerel I have quoted, and with the taste and love of work of the born statistician, made up his mind that he would run that calumny to the earth. He sent his questions far and wide, and after he had collected the facts ascertained, he published them, and this is the result: Ninety-five and a half per cent. of ministers' children have not only been respectable, but they have won distinction, in commerce, in science, in art, and in literature; two or three have sat in the presidential chair, twenty per cent. are presidents or professors in Colleges; thirty per cent. of them are the leading ministers of their respective denominations; and the remainder are either legislating for their respective counties, or are the leading lawyers, physicians, merchants and farmers of the land, while one and a half per cent. (only), have been classed among the disreputable or criminal classes. A rather clean, white record, for the "biggest devils that ever run."

"Nobody knows the troubles I have," the minister's boy can sing as truthfully as any plantation darkey in the old slavery days.

I think his first real trouble begins with his first pair of pants. Poor little fellow! it is not pitiful, with a "whole city full" of pants, that his first pants should be his father's old ones? And he has been teased about his girlish curls and skirts, until he loathes them, and dreams about pants,

and pockets, and strings and things dear to a boy's heart. And what a picture he is, as, with shining eyes and face, and hands in pockets, he goes down street to school, only to be greeted with a shout and "here comes the little minister with his father's pants on." Oh my! he was in heaven a little ago; now where is he? And then, half the glory of the pants has departed, as he wonders how the boys knew his father's pants; as if the boys did not know every seam and wrinkle of them, and how they bag at the knees; haven't they seen him preach in them, and pray in them, and visit in them, until they know them better than they know the multiplication table. His mother (as only a minister's wife can) has turned and shortened, and dyed those pants, until he thought nobody would know them. Poor pants, they were dead long before his mother dyed them, and how could they stand a live boy through one school day. In the evening the bonny boy comes back as from a battlefield, tattered and torn; and then the mother wishes she could get for her boy's pants a piece of the cloth like that of the children of Israel that "waxed not old in all their journeyings."

I think the boy's next trouble begins at Sabbath School, when the teacher, after asking the class conundrums, and the rest have given them up, turns to our little boy with the question, and "surely you can answer this question, Johnny, for you are a minister's son."

And so on through the journey of life, he hears the same legend, "And you a minister's son," until there are times when he wishes his father had been a pirate, or anything but a minister. Does he play marbles or ball? There are old ladies who "don't wonder there are not any revivals now-a-days, and our minister's son playing and gambling like a heathen." Does he fight, as boys sometimes will, and send his antagonist home with a bleeding nose? Then "our minister's son is the worst boy in school"—and so on.

And ministers' girls do not, any more than the boys, travel the royal road through life. Mrs. Brown's little girl has outgrown her saccos, or dresses, or boots, and Mrs. Saccos, with the kindest intentions in the world, sends it over, with her compliments, to the minister's little girl. Now, I hope Mrs. Brown and Mrs. Jones and Mrs. Smith will continue their kindly acts; I don't know what the parsonage would do without their benefactions; but none the less the minister's little girl takes up a heavier cross than many a woman would care to carry, when she goes to school and church in the outgrown or discarded dress of Mrs. Brown's little girl. It may all be very silly and foolish of her to be so sensitive, but when she hears a whisper or laugh behind her, she can't help thinking they are saying, "I have Susie Brown's dress on."

And then there are trials that the ministers' daughters do not outgrow, but on the contrary grow into. The social position of the ministers' girls is unique, to say the least. Their father has more brains and culture, if he has a fairly good position, than most of his parishioners, and has less money; and money, with ignorant parvenue, counts for more than brains or culture.

I don't know why sensible people should care for the opinion of people who have more money than brains or morals, but I am afraid they sometimes do. Carlyle, good as he was, smarted under the sneer of Sandy McPherson, seen though Sandy had less than the average brain. The ministers' girls must condescend to girls of "low estate," and walk with them, and visit them, and make much of them, or "I won't go to your father's church, so there!"

And Mr. Mushroom's daughters won't associate with the ministers' daughters if they are going with that "set," so there. And, so the ministers' daughters, if they are sensible, (and they most always are) do what they believe to be right, and treat all classes justly, and win the approval and friendship of the intelligent and good.

There are none who love and revere the minister like the minister's children. They have tried him in the "wet fleece and in the dry;" they have been "behind the scenes;" they have seen enough of his faults to know that he is human, and; hey have seen enough of his virtues to know that he "walks with God." They have seen his cheek flush, and pale at some injustice done him, and he has answered not a word. They know the self-denial, the trip given up, the vacation shortened, that they might have music, or a dress, or books. They know, as no one else knows, how little he thinks of himself when there is trouble that he can alleviate. They know that his christianity is not a name with him, but a reality, and that fact holds them and keeps them safe from the attacks of infidelity.

There are no guests so welcome at the parsonage as the ministers. The children know their father loves them and they love those he loves.

I was told the story, the other day, of a minister's son working in a factory. At the noon hour some of the men were chaffing him, and sneering at churches and ministers. The boy was only a stripling, but his eyes flashed, and his slight form straightened, as he said, "You need not laugh, but my father would go further and suffer more to help some poor creature than all of you put together;" and the men abashed and ashamed, cowered beneath the well-merited rebuke.

Yes, ministers' children know when they hear their father talk about bearing each other's burdens, that their father "practices what he preaches." The widow and fatherless could tell of timely help given when it meant the minister's last dollar.

Now do you understand why ministers' children and deacons' daughters turn out so well? It is because they see religion; and infidels cannot harm them.

THADDEUS.

The Fifth District Meeting.

The Fifth District embraces all the churches in Queens Co., except that at Upper Gagetown, and two or three churches in Kings Co. The annual meeting of the District was held at Hibernia Q. Co. July 5-7.

At 10 a. m. Friday a conference meeting was held. The meeting was led by the pastor, Rev. G. W. Foster. There was a very good attendance, and it was a meeting of considerable interest. At 2 p. m. the reporting meeting opened. Rev. C. B. Lewis, chairman of the District, presiding. Prayer was offered by Rev. J. Perry. The ministers present were: Revs. J. Perry, S. G. McKenzie, Jos. McLeod, T. W. Carpenter, J. H. Erb, O. N. Mott, G. W. Foster, C. B. Lewis, and S. J. Perry. The clerk of the District, the late Albert Palmer, having died during the year, bro. J. W. Perry was appointed clerk pro tem. The meeting was then constituted by roll-call. The reports of the churches were read, and a committee appointed to summarize their contents. One new church, that organized recently at Bethany, Gagetown, applied for admission to the District, and was received. The visiting ministers, Messrs. McLeod, Erb and Wetmore (Baptist), were invited to seats in the meeting. A representative from the Otnabog church (coloured) made a statement about the condition and needs of the church, and a committee was appointed to confer with him and the pastor. On motion the meeting proceeded to elect, by ballot, a clerk. The ballot resulted in the election of bro. Isaac W. Carpenter. Revs. J. H. Erb and J. Perry spoke of the INTELLIGENCER, commending it to all Free Baptists. Both said very kind things about the paper, and expressed wonder how any of our people get along without it as a regular visitor to their homes. The committee on public services presented a report. Adjourned.

There was public worship at 7.30 p. m. Rev. J. Perry preached an earnest and practical sermon; after which there was a number of testimonies. The congregation at the meeting was large. Business was resumed on Saturday at 8 a. m. Prayer by Rev. J. H. Erb. The election for chairman resulted in the choice of bro. John A. Jones, with Rev. G. W. Foster as assistant chairman. The church at Shannon having invited the District meeting to hold its next annual session there, the invitation was accepted. Bro. D. Patterson, for the committee on church reports, presented the following:

Your committee on church reports beg leave to present the following:—1. Sixteen churches have reported by letter, and one new church has applied for and been received into membership in the District, making 17 in all reported. Three—Holderville, Kingston and Westfield—have failed to report.

2. Thirteen churches have had pastoral care during the year; two have had some ministerial labour; two have had no pastoral care.

3. There are three stationed pastors in the District, each being engaged full time—Revs. J. Perry, G. W. Foster, and O. N. Mott.

4. The present membership of the District is 924—resident 743, non-resident 181. The additions during the year were—by letter 14, by baptism 78; the decrease was, by death 16, by withdrawal, 10; leaving a net gain of 66. There have been none expelled or suspended.

5. Sixteen churches report conference meetings regularly; six have mid-week prayer meetings; 25 per cent of the resident members attend conference; 10 per cent. of the resident members attend mid-week prayer meetings, but 25 per cent. of the membership of

the church prayer meeting. The tract is raised for home missions \$137.83; for the support of the conference \$111.75.

7. We are track of no new churches as possible least once.

We find the conference for this year.

The mission supported. Is this last collection?

8. We have state of the church of three times a year; for one church churches it.

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