

TERMS NOTICE.

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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 375, Fredericton N. B.

FEBRUARY RENEWALS.

The attention of those subscribers who have not yet renewed for 1895 is directed to the statement in last week's paper about the large number of renewals yet due.

We are hoping that during this month we will have payments from all of them. Will each one do the INTELLIGENCER the kindness to remit the amount due at once?

Religious Intelligencer.

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

WEDNESDAY, FEB. 13th, 1895.

That is not gospel preaching which leaves out righteousness, temperance and judgment.

What a man does when he goes to the ballot-box tells quite as much, if not a good deal more, about his real christian life, than what he says in the prayer meeting.

We should never forget, says Rev. Jas. Millar, that godliness, and not comfort, is the end of our existence in this world; and that love and not what is frequently called success, is the supreme virtue, in a man as well as in a woman.

A letter in the "Star" from Dr. J. L. Phillips tells of a visit to Midnapore. "Our N. B. and N. S. friends will be glad to know that Miss Gaunce and Miss Wile are well and happy in their work."

Pastors can do more than any others to retain old and secure new subscribers for the INTELLIGENCER. We trust they will not cease their efforts. Their influence just now will be greatly appreciated.

We are glad to have from Rev. Gideon Swim a sketch of the life and labours and the last days of the late Rev. S. W. Shaw. Bro. Swim intended it for last week's issue, but it reached us too late.

The Executive Committee of the Dominion Alliance is about to issue a manifesto, appealing to electors throughout the Dominion to vote only for candidates who are pledged to prohibition.

A Ladies' Benevolent Society in a Wisconsin town arranged to have a series of dances by which to raise money for some charitable projects they had in hand. A Baptist pastor preached against dancing. And now the papers of the town are assailing him in the severest way. And yet the minister only stated the truth, saying that "dancing is injurious to health, a hindrance to intellectual development, and immoral in its influence and in fact."

In praying for a revival seek also wisdom, to use it when it comes. Much of the permanent advantages of a revival are often lost. Converts are gathered into the Church, but are neither properly looked after, nor set intelligently to work. Besides, the revived Christians are not utilized to the upbuilding and advancement of the cause of Christ at home and abroad as they should be. Get the power of prayer and work, and keep it. Direct it into the ordinary channels of Church activity, after the special occasion which produced it has passed away.

Not only in this country, but everywhere the Roman Catholic church

is a great encourager of gambling at bazaars and other entertainments held for church purposes. At Liverpool, Eng., lately there were raffles for such trifles as a case of champagne, a litter of puppies, a pony and trap, a suite of furniture, and even for banknotes. At Petersburg a lottery, pure and simple, without even the bazaar, was organized, in aid of the building fund of All Souls Church and Presbytery. The police, however, have stepped in and nipped the scheme in the bud. It came out that thousands of books of tickets were sent out all over the country. Such schemes are not stopped in Canada. What "the church" does must be right.

The Manitoba government

is not particularly disturbed by the decision in the Schools case. The Attorney General of the Province was asked the other day whether, in the event of the dominion government passing a motion recommending certain action on the part of the provincial government respecting the School act any legislation affecting the School act would be introduced this session in the local house, he replied, "The government has no intention of introducing any legislation for the purpose of modifying the principles of the present school act."

The Roman Catholic church,

naturally, makes all the use it can of the circumstances of Sir John Thompson's death and the display made at his funeral. The latest thing, however, is attributing the honors paid the dead premier to the fact that he wore upon his person at the time of his death some beads and a crucifix, the marks of his love for the Roman Catholic faith. The Rev. Abbe Colin, in Notre Dame Cathedral, Montreal, preaching to young men and of the courage and manliness with which they should practise their religion, said—

"If the majesty of the British kingdom bowed down before the remains of a statesman of one of the British colonies, it was because at the moment of his death, we found upon him unequivocal marks of his attachment for the Roman Catholic faith and of his sincere piety. That Prime Minister, that Privy Councillor carried with him a pair of beads and a crucifix. How is that?"

A note of warning to the churches of its own denomination (Methodist) by the "Christian Guardian," may well be heeded by other denominations, our own included. The great problem which the church of today has to solve is to maintain the fire and spiritual power of primitive times in its altered environment. "Increase of wealth, and social intercourse with people who, though respectable, are not religious, may be followed by a conformity to the world that will hinder growth in holiness. We may have finer churches, greater numbers and better educated ministers, without a corresponding increase of religious power. We may have a more critical knowledge of the Bible than our fathers, and yet the word of Christ may not dwell in us as richly as in them. We should prize the culture and intellectual development of modern civilization; but it should never be substituted for the living faith and consecration to God, that made the godly men and women of the past successful workers."

Church Membership.

The sacredness of the relation of membership in the church of Christ is not so much considered and appreciated in some branches of the church as it should be. This is shown, not only by the low sense of the obligations and privileges of membership manifest by many who are enrolled as members, but by the readiness with which persons separate themselves from the church, and also by the easy manner in which churches drop the names of those who, under the most solemn impressions and resolves, took upon themselves the vows of the christian profession. To unite with the church of God is a vastly more serious act than joining some merely human society. To assume this relation is to renounce all sin, and to enter into covenant to walk humbly and justly before God and man. It is a covenant with God to serve Him, in His church, to the end of life.

The violation of such a covenant, and the dissolution of the relationship it has established, is a serious thing, by whatever means or agencies brought about. It is akin to perjury on one's self. It wounds the church and grieves the Holy Spirit. It exposes the soul to ruin, by the removal of divinely ordered restraints and helps. Churches should be slow to cast out members. The utmost of patient christian labour to restore and save should be exhausted before a weak and erring member is cast out. The duty of the church is to save, not to destroy. Of course we will not be understood to mean that immorality should be tolerated in the

church. Nothing will more surely and quickly destroy the life of a church than toleration of immorality in any of its members. Delinquencies of every kind should be promptly and faithfully dealt with—to save the delinquents and to preserve the health and spiritual power of the church. What we wish to emphasize is that there is need of great effort always to prevent separation from the church, and the exercise, in faithfulness, of all christian forbearance with those who may be weak in the faith. There is need of frequent and thorough teaching about the high and holy relation of church membership. Upon young converts, especially, it may be impressed with great advantage to them and the church.

Voices and Echoes.

In the Imperial parliament yesterday (Wednesday), John Heywood Johnstone, Conservative member for Horsham division of Sussex, gave notice that he would ask Sir Wm. Harcourt, Chancellor of the Exchequer, whether it is the intention of the government to make pecuniary provision for Lady Thompson and junior members of the family of the late Sir John Thompson.—*English Dispatch.*

Why should the Imperial government, or any other government, make such provision?

A teacher in the Victoria, B. C. High School was suspended on Monday by the Superintendent of Education for teaching in a manner offensive to Roman Catholics, and thereby violating a section of the school law providing for absolutely non-sectarian education in the public schools.

It does not take much to make our Roman Catholic friends dissatisfied with public schools, or with the conduct of public affairs generally. And it is, usually, only necessary for them to merely intimate their dissatisfaction in order to have their wishes carried out—no matter who suffers.

The preacher who considers his own salary before the collection for Foreign Missions, follows Judas rather than Paul.—*Chris. Standard.*

It may seem a strong way of putting it, but is not it about true? Aside from the rightness of it, he is grievously mistaken who thinks his salary will be decreased because his people make liberal offerings to missions and other christian work.

Rev. S. W. Shaw.

Rev. S. W. Shaw died at his residence, Hartland, 22nd Jan. '95. He had been suffering for a number of years from a complication of diseases, but had been confined to his bed for only about a month. During his last sickness he suffered very much, but was very patient and resigned to the will of his Heavenly Father. Bro. Shaw was born at Lower Wakefield, C. Co., in 1833, where he lived for fifty years. He then moved to Rockland, Car. Co., living there only a short time; from there he came to Hartland, where he remained until his death. He professed religion when twenty (20) years of age, was baptized by the late Elder Geo. Orser and united with the F. C. B. church at Lower Wakefield. He received Conference Licence in 1876 and was ordained in 1883. He laboured with a number of our churches in Car. Co. for several years. God blessed him in his work, and he was permitted to baptize a number of converts. Bro. Shaw had not been in active service for about six years, owing to the ill health of himself and family. He was loyal to the denomination of his choice—and was interested in all christian work. He was a good man, walking in the fear of the Lord. Was a devoted husband, and father, as was shown by his tender care of Mrs. Shaw who has been an invalid for several years. He was ever ready to assist in the work of our church at Hartland, and did what he could for the advancement of every good cause.

It was my privilege to visit him often during his last sickness. He was anxious to live that he might still care for his wife and daughter, but he said "it is all right, the Lord's will be done." The Saviour was very precious to him. He was ready to die; he met death calmly and peacefully, and died in the triumphs of the Gospel.

"The pains of death are past, Labour and sorrow cease, And life's long warfare closed at last His soul is found in peace."

His funeral took place in the F. C. B. church at Hartland, Jan. 24th, and was one of the largest gatherings ever seen in that place on a funeral occasion. There were seventeen ministers present, representing the different denominations. The order of service was as follows: First hymn, Rev. G. Swim; Scripture lesson, Rev. H. S. Young (Methodist); Prayer, Thomas Todd (Baptist); Second Hymn, C. T. Phillips; Sermon, G. Swim; (Text, Matthew 23: 21); Voluntary by choir; Benediction, H. C. Archer, (Ref. Baptist.)

The pall bearers were Revs. J. Noble, T. Connor, J. J. Barnes, and A. G. Downey. The casket was opened and the large congregation looked into the face of Bro. Shaw for the last time on earth. Burial service at grave by Rev. G. Swim; prayer by Rev. J. J. Barnes.

G. SWIM.

India Letter.

Dear INTELLIGENCER.—Since writing to you I have spent six weeks in Darjeeling. I am glad to report that they were not spent in vain. There, in the cold bracing air with pleasant company, I spent the time walking, sitting in the sun and eating, for those breezes gave me a famous appetite, and I gained more than even I had expected. After coming home to Balasore, my numerous family and I expected. We left the big house Mr. Boyer bought, and moved into another mission house. This is to be our home till the new Orphanage is built. It is not possible to put on paper the joy I felt when I saw in the INTELLIGENCER the motions and letters regarding the new building. With tears and sorrow and many prayers, I wrote the first letter in regard to it. I do thank you so much for the interest taken in it. Do not, I pray you, let that interest wane until the thing is accomplished. It is needed, and needed now. Mr. Ager, who does all the mission building, is ready to commence it. Negotiations are being made for land, and a landowner has promised a beautiful spot in a good locality for a small sum. How thankful I am that at the time the subject was broached, Mr. Stiles was with you.

After Christmas, five of the older boys, a Bible woman and I went out to Ujarda to give the people there some Christmas joys. We took cloths to the women and children. A tree was set out in front of the school house. Instead of cold and snow, there were sunshine and green grass. We hung the cloths, pictures and other things on the tree. The christians all sat on the grass around it. After a little service, parched rice and sweets were distributed and the tree was unloaded. All seemed pleased. The affair was witnessed by a crowd of Hindoos, who ran at full speed when the food was distributed. They are far more strict in regard to caste than the town people. Some of the Hindoos thought we were worshipping the tree because, unfortunately, it happened to be the same wood as the idol Jagannath is made of. The matter was explained to them, and next year we will use another kind of tree.

Unesti Sing seems to be doing very well. He is a quiet, pleasant young man, and I hope will be a strong and useful worker. His wife, Swarna, has a little son, their first child. She had been teaching the school, but during her absence Beaus wife has come over from Singla to do the work. Quarterly Meeting is to be held at Ujarda the last of next month. We are expecting a blessed time. If the christians of New Brunswick could but see the work at Ujarda I know every heart would glow with joy and thankfulness. Commending to you once more the matter of the Boy's Orphanage,

I am,
Yours in His work,
CLARA I BOYER.

Balasore,
7th Jan., 1895.

Some Reminiscences.

NO. V.

Rev. Mr. Blakeney was a very sympathetic preacher and, consequently, had a great effect on the feelings of his hearers. He strongly urged every one to come and be saved; in nearly every sermon he would tell us none need be lost, and that if they were it would be their own fault, and if all the lost in the dark world were asked not one of them but would say they might just as well have been saved as lost, and a thousand times better. I considered him a very good man, and do yet, but notwithstanding all that I was in darkness and could get no light. I prayed almost continually when awake, but said nothing to anyone about my situation and did not want any one to know that I was troubled about myself; when any of the church members would say anything to me about personal religion I would give them very little satisfaction and feel that I would rather they would attend to their own business. One church member, in whose company I had been a good deal, had behaved so far from christianity in actions and talk that I reproved him very sharply; one day he got up in the meeting and came over to where I was and made a great confession and asked my pardon. I had nothing personally against him or any one else, and although I was in such trouble about myself, I wished he would mind his own business. There were two things in particular that perplexed me above

all others—the first was that something seemed saying to me all the time, "you have no conviction for sin, consequently God has never called you, for you hear all the christians tell that they saw themselves the greatest sinners in the world, and you have never seen yourself that," and then I would try and think myself the worst sinner in the world, and then I would think how can I think that, for I have never been a murderer, or a thief, or blasphemer, or a liar, or drunkard, or gone in bad company; but then I would be met with this—you are an unbeliever, and one unbelieving thought is just as bad in the sight of God as all those sins, and then there is your original sin—you have never been converted from that, and that godly man, Thomas Boston says in his "Four-Fold state of man," that the Adamic sin if not blotted out will damn us to the lowest hell; and such sentences in the Bible as the following would come up before me. "It is not of him that willeth nor of him that runneth, but of God that showeth mercy" and "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth," and so I passed days and nights of sorrow and fear, sometimes lying hours awake at night thinking over my sad state. Another thing that was a source of great perplexity was that it appeared to me that the preaching was not in honoring in sentiment with the preaching I had been used to hearing all my days, although Mr. Blakeney's preaching was in unison with the Bible as I understood it; but then I was an unconverted boy, only seventeen years old, and what did I know; and so I was in great conflict in my mind. However, I continued to pray and seek the Lord the best I knew how. I say here to the praise of my Father in heaven that he did not leave me, for the Spirit was continually striving with me. The winter passed away and the spirit of the reformation subsided. Mr. Blakeney left, and I was where I was when the reformation commenced. I do not think I was any better or any worse. Shortly after Mr. Blakeney left and another minister came to the place, I think, perhaps, to teach the converts doctrine. I attended his first meeting; his text was "For he is not a Jew which is one outwardly, neither is that circumcision which is outwardly in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit not in the letter, whose praise is not of men but of God." He first spoke of literal circumcision and then took up spiritual circumcision and said that was a work effected by the spirit of God and that man had nothing to do or say about it. He said there were people who believed and taught that the sinners had something to do in this work, but he assured us that it was a great mistake, and said if any in that meeting thought they could do anything to make themselves christians let them try, they could take two or three days and if they made themselves christians he would pay them double wages—two dollars a day. I felt very sad as I listened to such an exposition of God's precious plain word. The next evening he preached again. His text was "Ye are a chosen generation," he said God made choice of his people in the council chambers of eternity, and in his own good time and pleasure he would bring them into his church; he said some people thought they had to pray and do a great deal to make themselves better, but said he, sinners your prayers are an abomination in the sight of God. He proceeded to give what he said was a fair illustration of this matter: "Suppose two men went into the back woods and took each a farm, one would be uneasy and want a title of his farm and send petition after petition to the governor, but they would all be wrong; the other would neither think nor care anything about governor nor title; the time would come when they must have a title of the farms or be turned off; I tell you the man that had said nor done nothing would get his farm while the other would be turned off. And, he said, that would be the way with the people that try to make themselves good. I left that meeting feeling horror-stricken to hear such things. Quite a number were going the same road from the meeting; nothing was said for some time, I at last spoke and said I wondered what that man was here for. My uncle, who was one of the company, said to preach the gospel; I said do you call that the gospel? he said yes; well, I said, I am a poor sinner but I have more respect for God and his Word to hear the like of that without resenting it; and so he and I commenced to talk, and I said things about the preaching which I was sorry for afterwards. However I soon got over it and continued in my old way. Summer came on; I worked hard and spent all the spare time I had reading and praying and hoping that God would convert me though I did not know how he would do it. Sometimes I was

quite strong in faith that the time would come when I would be a christian and that God would call me to preach, for I can say that had been the strongest desire of my heart.

JOHN PERRY.

Converts to Catholicism.

To what extent, in a candid look at the matter, is it likely that conversions to Catholicism among the American people proper are really taking place? Of course, an ecclesiastic of that communion, even if disposed to be candid, would see the whole case through his own hierarchical glasses. That there should be fallacy, somewhere, to say the least, it would, in view of the very peculiar logic customary with such writers, be safe to assume. For example, a Catholic writer, Dr. R. H. Clark, in the *Catholic Quarterly Review*, furnishes the following statistics:

In 1776 the Catholic population of the colonies struggling for freedom was estimated at 25,000 in a total population of 3,000,000, or 1-120 of the whole; we have no record of there having been converts among those 25,000 Catholics. In 1790 we had 30,000 or more; probably 32,000 Catholics or 1-107 of the whole; in 1880 we had 100,000, or 1-53; in 1812 we had 150,000, or 1-58; in 1820 we had 300,000 or 1-32; in 1830 we had 600,000, or 1-21; in 1840 we had 1,500,000 or 1-11; in 1850 we had 4,500,000 or 1-7; in 1878 we had 7,000,000 or 1-6; and in 1890 the official census of the United States shows the entire population to have been 62,885,548, while the Catholic population was estimated at 12,000,000. One of the bishops placed it at 14,000,000. It would be impossible to estimate the number of converts to the faith in this 12,000,000 of Catholics—would that we could approximate to the number.

In looking at these figures, it is to be noticed, first of all, that when the writer comes to give the final large number claimed for the Catholic population in this country, it is given as an "estimate." To what extent previous figures are also estimates, can only be conjectured. Another element in the case is the fact that no illusion appears to the immense accessions made through immigration. Of late years there has been a notable increase of immigration from the Catholic countries of Europe. Ireland of course, has always been a large source of supply in this kind; but Southern Europe, Italy, Spain, and Catholic Germany now pour upon their unwelcome millions, increasingly from year to year, swelling the pauper and criminal element in our population, and at the same time swelling the Catholic membership. If the writer quoted intended that facts of this kind should be taken in to the account he gives no hint to that effect, further than to express the wish that the proportion of converts to the whole assumed present membership might be known.

In order not to miss his opportunity wholly, however, he proceeds in his article to consider more directly the subject of conversions. The rather extraordinary statement is made that "there are few Protestant families in America that do not count one or more Catholic converts at their homes or among their immediate connections." The correct statement would be that, as compared with the whole number of American families—properly and truly American—the number which must "count one or more Catholic converts at their homes or among their immediate connections" is so small as to be scarcely worth the trouble of estimating. It seems, however, that the writer uses the word "families" in a special sense. He means "distinguished American families," naming such as those of Madison, Monroe, Van Buren, Tyler, Webster, Grant, Winfield Scott, etc. By what methods of customary intrigue persons more or less remotely connected with "families" such as these have been drawn into the Catholic net, it is not worth while to ask. How it is in cases that have come actually under observation is well known. American Protestants, blind to all the lessons of history and of present fact, and influenced by shallow notions as to what constitutes a real education, sometimes send their girls to Catholic schools. These schools like all others parts of the hierarchical machinery, are instruments of proselytism. To make Catholics is first, to make scholars, or to train women for a wise use of life's opportunities for doing good, is wholly subordinate. The natural result follows.

For any writer to give the impression that the numerical growth of Catholicism in this country is any evidence of a growing hold of Catholic doctrine upon the intelligence and conviction of the American people, is to wholly misrepresent the facts. Nothing could be worth less as testimony to that effect than the occurrence of occasional conversions, be they less or more, whether in "distinguished families," or families not distinguished. Under what influence such occurrences take place is so well known that any claim of testimony from them in that behalf, would with any well-informed person excite only a smile. The codding of Roman ecclesiastics by the political press, and by politicians in general, is simply a bid for Catholic votes. Besides all which American Protestants know too much of Roman Catholicism, of its history, of the unenlightened ignorance and the unenlightened vice found prevailing in Catholic communities, and among the average Catholics of our own country; the stupid mediocrity of the Catholic regime, and the violence done to common sense in the doctrines of its creed, the absurdity of its hierarchical pretensions, reaching its climax in the claim to infallibility and the right of universal dominion for a weak old man hiding in the Roman Vatican,—these things are only too well known as tattered remnants of a once domi-

nant system destined to perish. If the Roman themselves ground in a conviction, they are the utmost of the world. The utmost of the world is to go, of their own by corrupt mand. The soil in which Europe is itself plant itself America is will remain.

Gene.

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