

TERMS NOTICES.

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication, York St., N. E. d. 10.

Terms \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

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 at Fredericton.

Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

Communications for publication should be written on only one side of the paper, and business 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, AUGUST 28th, 1895.

At least one French paper, in the Province of Quebec, questions the propriety of the lottery by which it is proposed to raise money for the schools of the church in Manitoba. Its objection is not to the principle of the scheme, but it fears it may unfavourably impress the Protestant population, and increase the difficulties now surrounding the schools question.

Of the Bible, Mr. Moody says instead of it going out, as some people assert, it is just coming in. There were more Bibles printed in the last month than in the first 1,800 years of the Christian era, and one house in New York had sold 110,000 of them in one year. When Jesus said, "My words shall not pass away," there were no stenographers and no publishing houses, and He Himself was considered a deceiver, and yet His words have lived.

Rev. E. B. Stiles is ready to return to his work in India. He is feeling strongly that he ought to be there, and is willing to go alone, leaving Mrs. Stiles and children at home till they are able to follow him. The Treasurer of the United States Foreign Board is asking the churches, not only for \$2,000 needed to meet the present liabilities of the Board, but for enough besides to send Bro. Stiles to the field. We trust all the money needed may be forthcoming at once.

The Christian Endeavourers of Brooklyn had invited the mayor of the city to address a State Convention of the societies to be held in that city next month. But it having come to their knowledge that he was very liberal in his attitude towards the rum-sellers and violators of the Sunday selling law, they decided a few days ago to withdraw the invitation. In this, they did just what might be expected of genuine Christians. No church or Christian society or minister of the Gospel can be faithful to Christ and have fellowship with the men of the rum traffic or its friends.

The Christian voter who sacrifices everything for the sake of the success of his political party, may with profit, if not with comfort, ponder this bit from the speech of John G. Wooley at the great Christian Endeavour Convention:

And so throughout the land the Christian vote cries craven, hangs its harp upon the party willow on election day, and sings party version:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And sell it, Lord and all."

This is plain talk, but not a word at random. Somebody must talk plain, and I have no parish to please, no trustees to satisfy, no session to consult, no subscription list to consider, no career to foster, no presiding elder has an eye on me, no bishop counts me in his diocese, and this is the home of independent thinking and free speech.

The author of "England's Responsibility towards Armenia" says there is good evidence for believing that if Europe does not intervene speedily, the Armenian question will soon be settled by the extermination of the Armenians. The impunity enjoyed for the horrors of Sassoun has encouraged the Turk and his admirers. The method is to be that of famine. The Kurds are encouraged to feed their cattle in the Christians' corn-

fields, and to destroy such crops as the cattle leave. The Government has ordered the local authorities to collect the taxes from the Christians a year in advance, and the authorities seize the cattle and household goods in default of immediate payment. The Kurds receive notice of the forced sales, at which Christians are forbidden to bid, and the Kurds buy the cattle and goods, and share the spoil with the Turks. Turks and Kurds, moreover, are indulging in wholesale outrage on the women. The young men in several districts, in their despair, have resolved, if the Great Powers do not act speedily, to rise in insurrection, believing that 20,000 lives will be well lost if the apathetic conscience of Christendom can thereby be roused to recognition of their wrongs. God grant that the miserable dallying with the question may soon end!

The consuming devotion of the late Dr. Phillips to his work is illustrated in an incident communicated by a writer in the Free Baptist. After four years' most earnest and successful work as the representative and missionary of the International Sunday School Association in India, he came home to attend the great Convention in St. Louis, to report his work, and help plan for the future. He was, the writer says, when the audience was largest, completely filling the great Exposition Building in which the convention was held. From the beginning he took that vast audience, as it were, into his hand and just swayed it at will. Multitudes were bathed in tears as eloquently, earnestly and humbly he told of his great work in the preceding four years, and how wonderfully the dear Lord had blessed it;—of the thousands of miles travelled, the Sunday school conventions and institutes held, the sermons preached and addresses given and the many Sunday schools organized in nearly all parts of that dark land. After this most thrilling and eloquent report the convention saw that he greatly needed an assistant and proposed to give him one. He at once sprang to his feet and said: "Brethren, don't think of giving me an assistant till you send a general secretary to Japan. I'll still struggle along alone in India only do something for poor Japan." And under his own brave and unselfish leadership it was arranged to send the secretary to Japan, while he was left alone to the great work in India.

The Nova Scotia Conference.

Week after next our brethren in Nova Scotia will meet in annual Conference. The session will begin on Thursday, 12th September, at Port La Tour, Shelburne Co. Port La Tour is a good place to hold Conference, as has been proven in other years, and is quite convenient for the majority of the Nova Scotia churches.

A convention of the Free Baptist Young People's societies in Nova Scotia will meet at the same place, during the session of the Conference. Our brethren in Nova Scotia have, for several years, had a June meeting of the Conference, taking the place of the Quarterly Meetings formerly held. We presume they have found the new arrangement a help in their work. We have sometimes thought, however, that several meetings, each embracing a smaller number of churches—those in one county, for instance—might have a good effect. It is good for the ministers and representatives of the churches to meet at least two or three times during the year to report the progress made, confer about the condition and needs of the cause, and plan for more effective service. Such meetings need not interfere with any existing arrangements. But, as it is scarcely possible for all the ministers, or representatives from all the churches, to meet in a general meeting twice a year, an arrangement for several meetings during the year, each embracing the churches in a limited area, might be productive of good. Such an arrangement would, at any rate, make the churches better acquainted with each other's condition and needs, encourage close and hearty fellowship, and might often result in great good to the churches with which they would be held. The same thing applies to this Province, which is divided into seven Districts, each hold an annual meeting. We have been strongly impressed that a meeting of the churches in a District, or a smaller group of churches, often more than once a year would be a great help to them and the work they are set to do. Perhaps both the Nova Scotia and New Brunswick Conferences will think of this, and see if some plan for more frequent meetings of small groups of churches cannot be arranged.

Besides hearing reports of the year's work in the churches, which we trust will be very encouraging, the brethren who meet at Port La Tour will have

their Home and Foreign Mission work, their education work, and matters relating to their pastoral system to deal with. In all these things progress has been made during recent years. Among other questions which will probably receive some consideration is that of the closer union of the Free Baptists of the two Provinces.

Rev. G. A. Hartley will represent the New Brunswick Conference, and bear its fraternal greetings to the Nova Scotia brethren. Perhaps other brethren from this Province may, also, be present.

We trust the session may be one of great spiritual quickening and enjoyment, and fruitful of measures that will be blessed of God to the strength and extension of the cause.

Separate Schools.

The report of the commissioners appointed by the Ontario Board of Education to investigate the separate schools in Ottawa does not speak very highly of that kind of schools. The Commissioners have, indeed, condemned them in strong terms.

"From every point of view, says the Ottawa Citizen, they declare the work done by the Christian Brothers deplorably inefficient."

These teachers are said to be quite ignorant of their business, to substitute a system of parrot-like repetition for a training of the intelligence, and to display no conception of what is required to fit their pupils to make their way in this world. The textbooks are poor, dear and numerous. In the French schools no serious attempt is made to instruct the children in English, the requirements of the department in this respect being ignored.

It is clear that there has been very good ground for the agitation against the present constitution of the schools, and for a change in the teaching body. Inspectors White's criticisms are borne out by the facts. If Catholics are to engage in the struggle of life on an equal footing with their fellow citizens, they must be equally well instructed; and the youth who goes out into the unable to speak English is heavily handicapped.

These schools are the kind which it is sought to force upon Manitoba. The people do not want them, but "the church" does, hence the attempt to override the will of the people and to disregard the constitutional rights of the Provincial Legislature.

A feature of the investigation which is very significant was the unwillingness of their managers to have them examined by the Commissioners. The report says that when they visited one of the schools, "Brother Mark" (the teacher in charge) informed them that "His higher superior had given instructions that he was not to allow the commissioners to examine the classes." A similar greeting awaited them at La Salle school. The opposition was subsequently withdrawn, but that it should ever have been offered shows a condition of things which should not exist in this country. Why should any school, supported by public funds, not be amenable to the law? And what must be thought of schools which are unwilling to be looked into?

This "higher authority" claim is what is causing mischief everywhere. "If the Roman Catholic church must have schools, conducted according to its own ideas, let the church pay for them. Nobody will object to that. But the country does and will object to having such schools made a charge on the public funds, and forced upon any section of the people against their will."

Of the result of the Ottawa separate schools investigation the Winnipeg Tribune says "the findings cannot fail to have an important effect upon the Manitoba case, as the people of Canada, now have it demonstrated to their satisfaction that the so-called education provided in the separate schools does not educate, is calculated to keep the children in ignorance, and inasmuch as English is almost entirely neglected, is subversive of the interests of the commonwealth."

A Contrast, and an Example.

"And they were instant with loud voices requiring that He might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required."—Luke XXIII: 23, 24.

"Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar. . . . There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrack, Meshack, and Abed-nego: these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar, in his rage and fury, commanded to bring Shadrack, Meshack, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrack, Meshack and Abed-nego, that ye do not serve my gods, nor worship the golden image which I have

set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: and who is that God that shall deliver you out of my hands? Shadrack, Meshack, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel III: 8, 9, 12-18.

Noble men, strong in faith, giving glory to God!

"Though dead, they speak in reason's ear,
And in example live;
Their faith, and hope, and mighty deeds,
Still fresh instruction give."

Would that all who have been, or may yet be, "set over the affairs" of these provinces of Canada; and that all who are called upon from time to time to set them there, would become like these Christian statesmen of the province of Babylon. If it should be so, what a change there would be in reference to certain practices which so extensively prevail at certain times, the sight of which practices must be enough to make even angels weep, and cannot but be most displeasing to Him, who, in the person of Jesus Christ, as He cleansed the temple once and again, as well as by His messages through His faithful servants, the prophets, (Jeremiah VII: 1-11), most clearly showed His entire disapproval of all corrupt practices.

Shadrack, Meshack, and Abed-nego, would have regarded all such practices as on a par with falling down before the golden image, and thus trampling their very manhood under foot, as well as the principles of truth and righteousness. Therefore, if they had been living in our day, they would have scorned to do such an unmanly thing as making merchandise of the franchise in election times; and such an un-Christianlike thing as encouraging others to do it. They would never have been guilty of what is now described as "boodling." Unlike Pilate, and many in these days too, they would not have virtually bowed down to a great ecclesiastical hierarchy for the sake of obtaining, or retaining their political support. No, no! In their Christian manhood, and loyalty to Jesus Christ, they would have stood erect, nobly resisting all temptation to do such a thing, and leaving results with God.

J. B.

Voices and Echoes.

I hate getting up in the morning, and hate it the same every morning.—Gladstone.

It is just possible that some people may be glad to hear that so great a man as Gladstone has such feeling. Their morning nap will be more comfortable.

The saloon keeper will vote his sentiments; indeed he will. He will make his word good to the politicians on election day; indeed he will. Where was he last election? You will find him just there, in the same place, next election. You need not hitch him to a post, you need not appoint a committee to look after him. He is there, and there he stays. And the politicians and the parties, and all the rest admire, and fear, and obey him.

The average Christian man in this country is armed, but he will not fight; he is intelligent, but he will not always vote his sentiments—he roars like a lion in the general conferences, and squeals like a mouse on election day. He flares up like a volcano from the pulpit, but crouches like a spavil at the sight of the party lash upon election day. That is what is the matter with the church of Jesus Christ in this awful fight of ours.

Oh, for the love of Jesus Christ, my fellow-citizens, let us believe in ourselves, because we are sons of God, and stand upon our feet, and make a manly and victorious or else everlasting war against this hyena of industries, the liquor traffic, in this country. For lack of this prompt Christian doing a great deal of our Christian testimony does not amount to anything.

The fore going is a little of the naked truth which John G. Wooley told a Christian convention in Ohio a week or two since. And just such truth needs to be told the Christians all over this land. The rum men are solid on election day. Christians and all decent men must be equally solid on the other side if they expect to promote righteousness.

WONDERS OF TELEGRAPHY. — The Telegraph people can send from New York to Chicago 350 words on one wire in one minute. Not only so, but all the words are delivered printed, not on a slip but on a page. It is a practical printing telegraph. This wonderful invention is not yet in public use, but its reality is assured.

India Letter.

DEAR INTELLIGENCER.—The heat at Balasore was unusual this year. The official record one day was 118 degrees. In our closed houses it was as high as 106 degrees. Tanks dried up, the tops of trees died, and we poor folks gasped and panted through the hot days and nights, with the perspiration running from our bodies in little streams. The rains have set in, and it is cooler now.

In the midst of the hottest weather, a Hindu in Ujarda brought a case in court against Umesh, which meant against the mission. The mission owns a few acres of land out there, which the Christians cultivate. A man, named Aberam, whose field adjoins ours, plowed on our land. He was warned off, but paid no attention. Then Umesh ordered Panti Barik to unloose his bullocks. Without going to the landowners or coming to me, he entered a criminal case against Umesh. Kamal Nayak and Joseph Follonten then went out there and laid the matter before the landowners. They listened kindly, and had the land surveyed, and the disputed piece fell within our boundaries. They then ordered Aberam to stop all further proceedings, and we were all satisfied. He came in, as we supposed, to withdraw the case. What was the surprise of all of us to find, at the last moment, that he intended to proceed with it. We were not prepared to present all our claims in legal order, so Umeh was fined five rupees. The man then, of course, claimed the land. He got seven pairs of bullocks and ploughed the land; Panti got three pairs, and ploughed it at the same time. Aberam sowed white rice, and Panti sowed red rice. The land is less than a quarter of one acre. After consulting a lawyer we filed our deed and receipts in legal order, and appealed to the English official in charge here, who reversed the first decision and remitted Umeh's fine. Aberam may carry the case to the civil court, which means a long, tedious and expensive lawsuit. We will hope, however, that this will not be the case. It has all been such a trial of faith and patience. To have a lawsuit forced on a frightened timid woman, with no experience in such matters, leads one to wonder what there is that a missionary does not need to know and be prepared for.

Saul, one of our Christians, who works in the *cutcherry*, or court, has helped in numberless ways from beginning to end. Umeh has gained a lot of experience, and our Hindu neighbours at Ujarda have learned some lessons. Several began petty annoyances after Aberam entered his case, but they will scarcely dare to continue them now. If Aberam had come to me before going to law, I should probably have yielded the disputed ground without a struggle. Sri Hori, the teacher of our school out there, of whom I wrote you once, has helped us in many ways. The boys have been doing well lately, and show signs of deepening spiritual interest. Nearly every night some of them come and ask me to pray with them. Sometimes one comes alone, sometimes three or four come together. One boy told me that he had been praying for the chance to show a boy who had deeply injured him that he loved him. Recently his enemy fell ill. He sat by him constantly and ministered to him as tenderly as a mother. With a smiling face he said to me, "You see God has given me the chance to show my love for him."

One boy was jumping about the verandah and over benches in such a noisy excited way that some one asked him what the matter was. He said he had confessed all the sins of two years to mamma and he felt light. Poor child! There was quite a load to get rid of, and I sent him to God with them. One boy, about thirteen years old, who came from Ujarda, shows signs of leprosy. He is so young that, with a persistent use of remedies, it may be kept in check for many years. As yet it is only an irregular mark lighter than the rest of his skin, and without sensation. The poor child felt very badly, but he bore it bravely. Some of the others cried. Leprosy is so common out here that there is less horror and fear of it than at home. The chances of contagion must certainly be very few, or it would spread far more rapidly than it does.

The Union Jack waved over this Canadian household on Dominion day. Last year we hoisted it on the Queen's birthday. Mr. Hamlen was away, and his wife and infant son were confined to the bed. Though we were not in the majority we had right on our side. Unfortunately the flag got badly torn, and they laughed at us. Then we were naughty enough to wish it were the stars and stripes.

We have our pleasures and our sorrows, but the feelings between us are as cordial as if we were of one nationality.

Dr. Phillips' death, of which you have heard before this, was a great

shock to all of us. He was a man widely known and most highly esteemed out here. Memorial services have been held for him, in both the vernacular and English, in many parts of India. His daughter is expected out to our mission this autumn. His wife is in Calcutta, and we do not yet know what her plans for the future are. Many of us wish she would come back to her old home in the mission. Yours sincerely,

C. I. BOYER.

13th July, 1895.

A Trip Through Nova Scotia.

No. III.

The Free Baptist Congregation of Yarmouth completely filled their very neat and comfortable church. The Rev. J. L. Smith, although in delicate health, is supplying the pulpit in the absence of the pastor, Rev. C. F. Cooper, who is at present in England. His church granted him a vacation of three months, that he might return to the home of his childhood, and visit his mother and other relatives. His people will cordially welcome him back when he returns. Deacon Albert Cook's home, which is called "the home for ministers," gave free and excellent entertainments to the visiting ministers from N. B. Sister Cook is a New Brunswicker, and though kind to everybody, is especially so to those of her native Province. Such was our experience, however. A day and an evening were pleasantly spent with Bro. Arthur Van-Horn, who, with all the family, possess the happy faculty of making their guests feel very much at home. We had the pleasure of spending an hour with Rev. Wm. Knollin, whose beautiful farm is most pleasantly and conveniently located, being less than a mile from the station, and elevated sufficiently to command a view of the entire town and its surroundings. Brother and sister Knollin, though older than they used to be, are both looking well. Yarmouth has many handsome residences. The large and closely trimmed lawns, the fine hedges of cedar, of spruce, and of thorne, with much other ornamentation, surpass in point of beauty many of the larger towns and cities. The cemetery, in which lie the dead of many whose friends yet mourn, is a lovely spot. The graves, the flowers, the trees, the walks all evidence much care and skill. The "Grand Hotel" has been rightly named. It is a large building and palatial in its appearance. It is said to be first class in all its appointments, has a large patronage, and during the summer is filled with American tourists, who pay from three to seven dollars per day for board and attentions. In the last mentioned respect it was too grand for the writer. Yarmouth has several very fine churches. May they do much for the glory of Him to whom they have been dedicated. On the morning of July 25th, after saying good bye to friends who accompanied us to the station, we boarded the "Flying Blue nose," homeward bound. Reaching Digby in the afternoon, we remained there until the next morning, when we slowly lifted our feet from Scotia's soil, to carefully place them on the deck of the good old "Monticello," and, in company with many others, we enjoyed the delightful sail up the Annapolis river, returning in the afternoon to St. John, reaching home at 6.30 p. m. Thus ended a most pleasant three weeks outing.

J. W. CLARKE.

The Working Church.

"We propose in our church," a gentleman once remarked to one of our best known and most useful evangelists, "so to organise our religious work that the Gospel shall not merely be put within the reach of everybody, but shall actually be carried to everybody within our parish limits." "If you do that," was the reply, "you will do what no one church in five thousand does."

Can that be true? If it be true, then practically no church does it. Do none of our churches take the word of life in their hands and go to everybody in their town or village and invite them personally to a fellowship with Christ and his disciples? If so, then our churches fall very, very far short of their duty. Then it is not strange that we hear of old country towns in which the churches are dying out, and retain but two or three male members. It is not strange that those who stand apart from our churches declare that they have lost their power and no longer take hold on the people; that they may continue a social force, but that they are not a religious force to make men fear and love God and keep his commandments.

But do not our churches work? Do they not keep up their regular meetings? Do they not invite in everybody? Do they not have their socials and picnics? Do they not raise money to pay off their debts?

Do they not make their pastors' Sabbath-schools, and their children's Sabbath-schools, and their Christian homes, and their great annual meetings, and their all this is made for the command of the whole Church? The command of the Church is to go everywhere, to visit from house to house, to visit the Church greaves, to visit the limits of its Gospel, to visit like to know how there are. We know no Sabbath individual, non-members, alone to visit, but sends to the sister in the churches? Is this Word? And can take the Ephesus to read because he had to and from independent.

General.

—A New York City, N. Y., \$3,000 a year.

—The Salvation Army, which has been voted to relieve.

—The work as God would read the Bible; and the "Bible in Italy."

—The new States' Census, which is all denominated about 6,250,000 Catholics.

—Mr. Moody, out in a new object is to low price the ordinary books will ordinary re-

—There is Evangelical young people among rooms are Avenue.

—receive salary people, as conduct evangelistic hall. One the work is required to be

—The re United States that there have more each, and ship of over denominated; Meth 3,725,000; Lutherans Episcopal, 130,000 H the orthodox tion Army.

—Bible with difficult stock of b in this city House at ed, and t Custom H a decision given in Mysteriou fulfillment to Mr. I Bible Soc Central that the