

TERMS NO TICES.

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

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 old and then the new address.

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 letters 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.

TO WHOM IT MAY CONCERN.

We are compelled, much against our desire, to repeat our notice to those whose subscriptions remain unpaid. We do not quite understand the failure of so many to give attention to a most reasonable request. There are, perhaps, some who have been unable to do what they have desired to do. The number of such, however, must be quite small; and a postal card from each, stating the fact, would have been the proper thing. In the great majority of cases the delay is, we fear, attributable to neglect rather than to inability. They have not intended to increase the INTELLIGENCER's burden, but have simply forgotten, or thought it would make no difference. But it does make a difference—and a very serious one.

To all such it is necessary to again appeal for immediate payment of the amounts due by them. We wish this notice to be read by each one who owes anything to the INTELLIGENCER as though addressed to him personally, and to be understood to mean that payment from him is needed and expected now.

Further forgetfulness and delay will be avoided if each one concerned will immediately after reading this, make payment to the nearest Free Baptist minister or other agent, or by letter to this office.

We cannot go to the expense of sending bills. Nor is it necessary. Each one can easily tell the amount due from him by consulting the date on his address label. Do that—and forward the money at once.

We trust no one will be so unkind as to neglect this duty longer.

Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., Editor.

WEDNESDAY, MAR. 27th, 1895.

The "Christian Advocate" contains this epigrammatic sentence, and it is very much to the point: "The man who advertises his business may or may not have an eye to righteousness, but the man who advertises his righteousness is pretty sure to have an eye to business."

At Gloucester, Mass., a memorial service is held every year for the men of the city that have perished at sea. The names of the year's victims are read by the city clerk, there are addresses, prayer, and a collection for the destitute. About one hundred are thus commemorated every year.

E. V. Debbs, the great labour leader, says that the most effective strike workmen could engage in is a strike against the saloons. This keen leader is quick to see that the distilleries and the gin mills are the most effective aid the capitalist can have in grinding down the workman.

"To get the church papers into every family would be a short cut to all we need for every good cause." So says a leading minister of the Methodist Episcopal Church. Will Free Baptist ministers have this in mind, and introduce the INTELLIGENCER into all the families in the denomination.

The fortieth volume of Mr. Spurgeon's sermons has just been issued. This brings the number of sermons printed weekly without a break up to 2,393. There are enough unpublished manuscripts to continue the weekly publication for some ten years more. Though dead, he yet speaketh.

There are, remarks the "Congregationalist," some Christians who seem never to have read Matthew beyond x 5. These are the ones who believe in home missions, but not in foreign missions. Matthew must be read as far as xxviii. 19, if we would know the final and full wish of our Lord as to missionary work.

The element of personal experience and testimony is essential to true preaching. As Dr. Parker says, so every preacher may say, "No matter who else has seen Christ, if I have not seen Him myself, I cannot preach Him. A spectacle to the eyes of my body He may never be, yet He may be the daily vision of my soul."

Perhaps you have sometime been deceived by a professional beggar. Being annoyed, you have thought you would avoid a repetition of the experience by refusing all applicants for help. It will not be well for you to carry out that purpose. Better be humbugged many times than turn a deaf ear to the plea of one really needy one.

Rev. Thos. Spooner, pastor of the Free Baptist church in Lawrence, Mass., died suddenly on the 6th inst. He was especially interested in the Young People's societies, and had but a little time before his death become the General Secretary of the United Society of A. C. F. He was an earnest Christian worker, and his early death—he was but 43—is much mourned.

Good advice was that given by Beecher when he said, "Take the lowest place and work your way up. Let a man be called up always. Do your work wherever you are, and do it faithfully and so contentedly that they will want you still higher. The more you do your work well, the more they will want you still higher and higher. Be drawn up. Do not force yourself up. That leads to chicanery, to pretense, to mistakes and even temptations and crimes."

"The Priests' Prayer Book" is the name of a little book used by some English clergymen. Amongst other things it supplies a form to be used when a member of a dissenting church is being received in the Established church. This is a sample of the service: Priest: Dost thou renounce the errors and schisms of (here name the sect) in which thou didst heretofore live? Answer: I renounce them all. Priest: Almighty and merciful God, graciously receive this Thy sheep, saved from the jaws of the wolf, and Thy great mercy number him in Thy flock, that the enemy may not rejoice against him, but that Thy Church may be glad in his conversion and deliverance, and receive him as a mother her child which was dead and is alive again, which was lost and is found.

It is a pleasure to be able to say that the Roman Catholic clergy of New York city have spoken with no uncertain sound on the question of opening the runshops on Sunday. Some Protestant ministers—Dr. Rainford and some others, have been favoring Sunday opening at certain hours, urging that it is the right of the poor man to be able to get his grog on the Lord's Day as on any other day. But the Catholic priests, in a meeting held to consider the matter, declared unanimously their strong opposition to the proposed desecration. No protest has been more emphatic than theirs—to their honour be it said. Here is a sample of their declaration: "It is the spirit of avarice that would break down the Sunday laws. To that spirit we say, 'hands off!' Away with that hypocrisy which clamors for greater liberty for the poor man only to pauperize him. We say, as Catholic citizens, that we want and we will have, if such a thing is possible, the Lord's Day kept holy, and we want no interference from those who seek to desecrate it. To open the saloons on Sunday would be insolent defiance to religious sentiment and Christian feeling."

That the temperance reform is making substantial progress in Great Britain is shown by the attitude of party leaders towards it. In a recent speech Sir William Harcourt, Chancellor of the Exchequer, said, "Of all the falsehoods that have been industriously circulated to injure the Government, the most stupid and the most false is that which imputed to it that it intended to play false to the Temperance party. If there were any question to which the Government and

Parliament is more deeply pledged than another, it is to grant to the people themselves the control over the liquor traffic. They were told that they ought to address themselves less to political and more to social reforms. In his opinion, of all social reforms this was the greatest. He should like to know whether drunkenness is one of those sacred institutions which constitute a part of the constitution of the country! Social reforms! Ah, sir! he exclaimed, what an inexhaustible fund of old-age pensions you might derive from the Temperance of the people! For himself, he would say that there was no question to which he should more desire that what remained of his political life should be devoted, and to assist in any degree in the accomplishment of this mighty social reform would be to him at the end of his political life a great and a rich reward.

Parliament.

For many weeks there has been a good deal of guessing as to whether there would be a session of Parliament or a general election next month. Until within a few days all the signs pointed to an election; and the politicians have been busy making ready for the fight. But just when announcement of an election was expected, it was announced, instead, that Parliament will meet on Thursday, April 18th. The decision to have a session was made on Thursday last—at least the word went out to the country on the evening of that day.

That a good many people are disappointed there is no doubt, for the almost universal belief was that the elections would take place within a few weeks, and the parties were in pretty good fighting trim and, apparently, eager for the battle. The elections now are not likely to take place before Fall, and may be even later.

The Manitoba Schools question has, evidently, had much to do with the calling of Parliament. Though the Government has passed an order asking Manitoba to give remedial legislation, it is not very likely that the legislature of that Province will do as requested. In the event of Manitoba's refusal to do anything, the matter will, necessarily, come before Parliament. It is better that Parliament should deal with it immediately before the general election than just after it. Both parties will have to declare their position, and every member will be put on record. When the country has to select the next Parliament it will have a full knowledge, not only how the parties as such stand towards this question, but of the attitude of each member, for the parties may not be able to command the votes of all their followers on this question. The thorough discussion of the question in Parliament will so fully inform the country of all that is involved in it, that aspirants for seats in the next Parliament, other than present members, will also have to declare themselves.

Another reason why a session of Parliament before the general election is desirable is that the report of the Royal Commission on the Liquor Traffic may be considered. It is, we understand, about completed and will be presented at the approaching session. It is well that the Parliament which authorized the appointment of the Commission should know the results of the Commission's investigations. And before the people are asked to select another Parliament it is well that they should know what action, if any, is to be based on the findings of the Commission. The consideration of the report will reveal the attitude of the parties towards the question of prohibition of the liquor traffic, and will show, also, how many independent members—both of liquor traffic men and prohibitionists—there are in Parliament. Parliament having dealt with the question, the electors will be better able, in the election which will follow a session, to determine the course they should pursue. Liquor traffic men will be sure to rally to the support of only such men as declare themselves the friends of the traffic; prohibitionists will not be in doubt as to their duty to support only such men, regardless of party preferences, as are unmistakably sound and reliable on this great question.

The session may, and doubtless will, be a somewhat difficult and perplexing one for both government and opposition; but for the sake of a clear understanding of the important questions upon which the judgment of the electorate is soon to be asked, and that the members of Parliament may be put on record as to these matters, it is, we believe, well that a session is to be held.

AN ECLIPSE.—A partial eclipse of the sun will occur on the 29th of this month, visible at sunrise.

Voices and Echoes.

The Minister of Justice has remitted the additional sentence of three years passed on John Simpson by Judge Cresso of British Columbia for saying "thank you" after the imposition of a five years sentence for burglary.—*Despatch.*

This is a fitting rebuke of the bump-tious judge. It is doubtful, however, that it will teach him any sense.

It is more practicable to kill a rattlesnake than to regulate its actions.—*The Voice.*

It is some such belief that earnest prohibitionists have. Hence their efforts to kill the rum traffic. It cannot be regulated. It would be far easier to regulate a rattlesnake.

A colored woman presented herself as a candidate for confirmation in the diocese of Florida, and was required to say the Creed, the Lord's Prayer, and the Commandments. She got through the first two fairly well, as somebody had evidently been coaching her; but, when she came to the last, she bungled and hesitated, and then remarked in a confidential tone to the clergyman: "De fac' is, Mr. Turpin, I hasn't been practised de Ten Commandments lately."—*Wayleyn.*

There are, it is to be feared, a good many people in the old lady's condition. They may be able to repeat the Commandments more readily than she, but they are not practicing them particularly—not even generally.

The Manitoba Schools.

The Dominion Government has determined upon the course it will pursue in the matter of the Manitoba Schools case. At a cabinet meeting on Thursday a remedial order was adopted, which has been forwarded to the Governor of Manitoba.

As the question is one of great importance, likely to engage much attention in the approaching session of Parliament, and to be a principal issue in the next general election, we give the full text of the order.

At the Government House at Ottawa, on Thursday, the 21st day of March, 1895, present, His Excellency the Governor-General-in-Council.

Whereas, on the 26th day of Nov. 1892, a petition by way of appeal under the provision of section 22 of chapter 3, of the acts of Parliament of Canada passed in the thirty-third year of Her Majesty's reign and intitled, "An act to amend and continue the act 32-33 Victoria, chapter 3, and to establish and provide for the government of the province of Manitoba" (commonly called the Manitoba Act) and continued by the British North America act of 1871, was presented to His Excellency the Governor-General of Canada in council by and on behalf of the Roman Catholic minority of Her Majesty's subjects in the province of Manitoba, which petition, among other things, alleged in effect that by certain acts of the legislature of the province of Manitoba passed after the said legislature in the forty-fourth year of Her Majesty's reign, chapter four, which may be cited as the Manitoba School act, and by the acts amending the same, the Roman Catholic minority of Her Majesty's subjects in Manitoba acquired the rights and privileges in relation to education thereby conferred upon them, including the right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided by the said statutes, the right to apportion a share of any grant made out of the public funds for the purpose of education, and the right of exemption of such members of the Roman Catholic Church as contribute to such Roman Catholic schools from all payments or contributions to the support of any other schools;

That, subsequently, in the 53rd year of Her Majesty's reign, two statutes were passed by the legislature of the province of Manitoba relating to education, which statutes came into force on the first day of May, 1890, and are intitled, respectively, "An act respecting the Department of Education" and "An act respecting public schools," and that the effect of the two last named statutes was to repeal the previous acts of the province of Manitoba in relation to education, and to deprive the Roman Catholic minority of the rights and privileges which it had acquired under such previous statutes; and by the said petition, the said Roman Catholic minority prayed, among other things, that it might be declared that the said last mentioned acts did effect the rights and privileges of the said Roman Catholic minority of the Queen's subjects in relation to education.

That it might be declared that to His Excellency the Governor-General-in-Council it seems requisite that the provisions of the statutes in force in the province of Manitoba prior to the passage of the said acts should be reenacted, in so far, at least, as may be necessary to secure to the Roman Catholics in the said province the right to build, maintain, equip, manage, conduct and support their schools in the manner provided by statutes, to secure to them their proportionate share of any grant made out of the public funds, for the purpose of education, and to relieve such members of the Roman Catholic Church as contribute to such Roman Catholic schools from all payment or contribution to the support of any other schools, or that the said acts of 1890 should be so modified or amended as to effect such purposes.

And that such further or other declaration or order might be made as to His Excellency the Governor-General-in-Council should, under the circumstances, seem proper, and that such directions might be given, provisions made and all things done in the premises for the purpose of affording relief to the said Roman Catholic minority in the said province as to His Excellency-in-Council might seem meet.

And, whereas, the 26th day of February, 1895, having been appointed for the hearing of the said appeal and the same coming on to be heard on that day and on the 5th, 6th and 7th days of March, 1895, in the presence of counsel for the petitioners (the said Roman Catholic minority of Her Majesty's subjects in the province of Manitoba) upon reading the said petition and the statutes therein referred to, and upon hearing what was alleged by counsel on both sides His Excellency the Governor-General-in-Council was pleased to order and adjudge, and

It is hereby ordered and adjudged that the said appeal be and the same is hereby allowed in so far as it relates to rights acquired by the said Roman Catholic minority under legislation of the province of Manitoba, passed subsequent to the union of that province with the Dominion of Canada and His Excellency the Governor-General-in-Council was pleased to adjudge and declare, that by the two acts passed by the legislature of the province of Manitoba on the first day of May, 1890, intitled respectively "An act respecting the Department of Education," and "An act respecting public schools," the rights and privileges of the Roman Catholic minority of the said province in relation to education prior to the first day of May, 1890, such minority had, viz.,

(a) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided for by the said statutes which were repealed by the two acts of 1890 aforesaid.

(b) The right to share proportionately in any grant made out of the public funds for the purposes of education.

(c) The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools.

And His Excellency the Governor-General-in-Council was further pleased to declare and decide, and it is hereby declared that it seems requisite that the system of education embodied in the two acts of 1890 aforesaid, shall be supplemented by a provincial act or acts which will restore to the Roman Catholic minority the said rights and privileges of which such minority has been so deprived of as aforesaid and which will modify the said acts of 1890, so far, and so far only, as may be necessary to give effect to the provisions restoring the rights and privileges in paragraphs (a) (b) (c) hereinbefore mentioned.

Whereof the Lieutenant-Governor of the province of Manitoba for the time being and the legislature of the said province and all persons whom it may concern, are to take notice and govern themselves accordingly.

(Signed)

Some Reminiscences.

NO. VIII.

I was now completely dead to the world; it all seemed lighter than vanity; my mind was taken up with the thought of preaching the gospel; many of my friends said and believed I was called to preach, and I believed myself. In the meeting in which I came out and took part, the brethren were much wakened up and the power of God was manifest. The minister was absent, so the deacons led the meeting. They appointed a meeting for Wednesday evening; a large congregation met, and it was a powerful time; a goodly number took part in the meeting and spoke to the praise of God's glorious grace in saving them, and every one in the house seemed to be moved upon by the influence of the Holy Spirit. Three of my brothers and three or four of the Jenkins boys had experienced religion, and it seemed as if the whole community was being permeated with a reformation spirit. It was now very apparent that there was a difference between the belief of the new converts and the members of the church. The church was glad for the good done and wanted to see a revival, but, like the rest of us, they did not want any different doctrine to come in among them. They were suspicious that we were what were called "free-willers," and that was true, for we were as much Free Baptists then as ever we were, although we knew very little about Free Baptists or what their doctrines were. I learned my doctrines from the New Testament. In these later years I have heard some of our brethren say they were Free Baptist, "died in the wool," but I always have to say I cannot say that, for I am a Free Baptist from principle and because I see it in the New Testament; if there was anything in me dyed in the wool it would be Calvinism, for I was steeped in it, and that coming from one whom I loved then better than any other, and whose teaching and influence moulded my life and character. The Free Baptists at that time had no formulated treatise of faith—nothing but the New Testament. I understand Calvinist doctrine well; the Baptists had their articles of faith printed, and I was as well acquainted with it as I was with my Bible. And may say that, although, perhaps, the

Baptists have not changed their doctrine, yet if the Baptist ministers fifty years ago had preached and talked as they do now there would have been no need of, nor would there have been two Baptist denominations. I am as strong a Baptist as the New Testament points out, and with all deference to everybody, I do not believe the close communion Baptist have any more right to call themselves the Baptist, as a denomination name, than we Free Baptists have. Their calling themselves the Baptist, as a denominational name, is, to my mind, about like the Free Baptist taking to themselves Free Christian Baptist. I am unconcerned to our taking the name *Christian* as a denominational name, and always have been. Now perhaps someone may criticise me and say there is no difference in the preaching now from what it was fifty or sixty years ago. I ask what would the good old brethren have thought in those days for any one of their preachers to have taught that men are free agents? Why he would have been called a heretic; his doctrine would have been looked upon as most dangerous; for to tell a sinner he had anything to do or say about his salvation was an infringement upon or an interference with the prerogative of God. If I should write what were then common expressions, it would sound so strange that they would disbelieve it. One day a minister was at my father's and mother asked if he believed man was a free agent. Why, said he, God bless you sister, if men were free agents every one of them would go down to hell. I am not writing to disparage these old ministers, for I have the highest respect for their memory, as I had for them when they were living, and I have no doubt about their sincerity. That there was a real demand for the Free Baptists, as a denomination, I have no more doubt than I have that the church will live through every age, because she is the Almighty's care and the bride, the Lamb's wife. And I believe the close communion Baptists are fifty per cent. stronger than they would have been if the Free Baptist had never existed. And now I will say, also, that although I had to cast my lot in with the Free Baptists purely on doctrinal grounds, for nothing else would have induced me to do so, but from my start in religion the Baptists have used me better than ever the Free Baptists have; so far as union and love are concerned I am as much united with the Baptists as I am with the Free Baptist; and if there were no Free Baptist church I would have no difficulty in living in the Baptist church.

I went from house to house through the whole neighborhood, talking and praying, and every one I met I talked with about the salvation of their souls; everyone treated me with the greatest degree of kindness. I was very extravagant in my expression and in my zeal, said things that I would not say now. My father and mother were very glad, especially my mother, for she had been a long time convinced in her own mind that there would be a great reformation; she believed that she had warning of things in the future, and it was all the same to her as if it were a real fact. She would have dreams in respect of things to come. She dreamed once that a preacher came to the place, and that his mission was to pick out the elect and of course he picked her out. Some time after a preacher came and she was anxious to hear and see him, and sure enough he was the man; he gave them such strong doctrine that it soured father, but it was like cold water to a thirsty soul to mother. She dreamed again that a strange man came to the place, he was a preacher and had a dish in his hand, he was surrounded by a great many sheep, and was calling them and they were all coming to him and they were completely tame, and he led them down to the bank of the lake and there he took one after another in the water and washed them and they came out beautiful and white. She dreamed the man was very solemn looking. From that time she was looking for a reformation, for she interpreted her dream that the salt was the gospel and God's grace he was offering to the people, the sheep were the people, and the washing was the baptism. And so every preacher who came to the place she would go to see whether he was the man. When Mr. Beckwith came she was sure he was the man, but he was not the man. Mr. Blakney came, but he was not the man. When the strange preacher that I named in my last paper came, she thought he certainly must be the man, but he was not.

JOHN PERRY.

DEATH OF MRS. TAYLOR.—The death of Mrs. Taylor, widow of the late Rev. A. Taylor, which is announced in another column, will be heard with regret by many in this Province who knew and loved her.