

TERMS NOTICES.

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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 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 875, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D. EDITOR.

WEDNESDAY, MAY 22, 1895.

When a wrong has been done, a quick confession is the easiest and the best.

Men should always be learning. Their experiences, good and bad, may be their best teachers. A man who does not know how to learn from his mistakes, Henry Ward Beecher used to say, turns the best school-master out of his life.

The Roman Catholics think that the United States will eventually be perverted to "the Holy Church"—at least some of their priests talk of that as their belief. They are probably mistaken, and yet there is enough submission to Roman Catholic demands, by politicians and others, to encourage the belief. The same is true of Canada.

Men are sometimes more ashamed by discovery of their sins, than grieved and humbled on account of them. Their own consciousness of sin, and of God's knowledge of them, does not pain them nearly so much as does the fact that other people may become aware of them. There is lack of true penitence in such cases.

Somebody who has been examining says that more than three-fourths of the prayers recorded in the Bible are for temporal blessings. And yet some people imagine that there is a lack of spirituality in the prayer that is concerned about such matters. The fact is all men can pray for spiritual blessings, while only the spiritually minded understand how to pray for temporal blessings.

This, from the "Christian Statesman," puts the case plainly, and not too strongly: If Roman Catholics or any other sect wish to build and equip school houses and employ teachers to furnish their youth with instruction according to their notion of what education should be there is no law against it. But there should be an indignant protest raised against the effort to make the state a supporter of sectarian schools. The efforts to make the public schools Roman Catholic indicate on a small scale what would be done on a scale of national proportions if that church possessed the power. Not only the schools, but all the institutions of the government would become Romanized. Nothing short of this would satisfy the Roman Catholic hierarchy, and the sooner Protestants know it the better.

Writing of dancing, Bishop A. C. Cox, of the Protestant Episcopal church in New York, says,—"You are welcome to quote me anywhere and everywhere, as regarding the modern dance—waltz, german, or whatever else they call it—as immoral. My standpoint is the Scriptures as understood in the primitive Christian age, when 'renouncing the world' meant anything but conformity to the licentious and heathenish indecencies of that 'excess of riot,' which disgraces the Laodicean religion of these times. These shameless dances, with play-going, and social parties, are all denounced by the spirit of the New Testament, discouraged by the example of saints and martyrs, and everywhere disapproved by moralists."

Some time ago, as our readers were informed at the time, the Methodist Episcopal minister met

ing of Chicago addressed an appeal to the Pope in behalf of the few Protestants in South America, who were suffering severe persecutions at the hands of Roman Catholics. They asked the Pope to secure for the Protestants the same liberty of conscience that is enjoyed by Catholics in Protestant countries. The Pope could, if he would, do what he has been asked to do, but he has not done it, nor is he likely to. He has not even given the appeal the recognition of a reply of any sort.

A correspondent of the N. Y. "Christian Advocate" wants to know why that paper does not gush more over persons, papers and things. He evidently belongs to that class of men who think the chief mission of a paper is to puff certain people of whom they think highly, themselves more especially. The editor gives his reasons for not printing gushing articles: "Gush takes more space than any other class of writing, its sphere being that of the adjective, its nature resembling alcoholic drinks, which require continual increase to keep up the effect. The habit of gushing tends to the obliteration of moral distinctions; and to love to be gushed about has a weakening influence on mind and morals."

Many have an exaggerated idea of the influence of gush. If the Rev. John Smith is a generally powerful and able preacher, unless he exhibits some quality out of his ordinary line, or specially applicable to the occasion, it is folly in reporting a sermon of his to state that he is able and powerful; it is enough to say that he preached the sermon. The statement of a good quality is not gush, and with just reputation as a basis, illuminates a report. Persons frequently send us (among them the correspondent who expostulates with us for not gushing) accounts which would damage the reputation of those whom they commend. To credit a person with qualities he does not possess, or with possessing much of that of which he has but little, will, by the law of contrast, provoke others to criticize him adversely. Such would often be the case when men send in gush about themselves if, as they suggest, it were published editorially or anonymously.

Some gushing is practically insulting. To remark of a man with a magnificent reputation, the result of years of good work, that "he preaches as well as he did forty years ago," or that "he astonished the audience by demonstrations of fire and energy that would be expected from a younger man," is only a little less bad than to say, in the language of a Western paper, concerning a senator, "The old gentleman shows he is not dead yet."

Reports from Ottawa say there is a probability that some sort of a compromise may be made in the Manitoba Schools case. The Governor General is credited with arranging a conference between Archbishop Langevin and members of the Manitoba government. Premier Greenway and Attorney General Sifton of Manitoba are now in Ottawa, or on their way there, by invitation of the Governor General. What either party to the case may propose, if anything, or what consideration they may be disposed to give to any basis of settlement suggested by others, remains to be seen. To judge by newspaper reports of the declared attitude of both the Roman Catholic authorities and of the Manitoba government, it would seem that there must be great difficulty in reconciling their differences. Of course, everybody will be glad if they can reach an understanding, provided always the arrangement does not involve unjust concessions to either church or state, and no interference with Manitoba's rights.

Be Helpers.

"None of us liveth to himself." There is no such thing as absolute independence. Always and in all things we are leaning upon one another. In the commonest and smallest affairs of daily life we are under all kinds and degrees of obligations to other people—people whom we have never seen. We journey to the next town. Sitting comfortably in the car, chatting with a fellow-traveller, or reading a newspaper, we rarely think of the engine-driver on whose knowledge and fidelity our life for the time depends. Even less do we think about the engineer who designed the railway track, or the many men whose strength made it. And yet we are indebted to all these for the quick and comfortable ride.

Coming to consider the inner life, and the degree in which in what concerns our intellectual and moral life and progress, we are indebted to our fellows, the account swells to such enormous proportions that it is impossible to deal with it except in fragments. From what varied and far-off sources comes the mental and spiritual

food which ministers to our daily needs. The newspaper, with its record of the world's doings and its treatment of current questions of common interest—how many whom we have never seen and will never know, who are in every part of the earth, have, in one way or another, contributed to place so much before us. In the production of the books we read, day after day, the same process of co-operation has been followed. We do not stop to think of all that has been involved in their production, all the mechanical labour, not to say anything of the mental and spiritual wrestling out of which have come the words which are ours by the simple turning of a page.

We who live in these days are not impressed as we might be by the trials and sufferings endured by those who preceded us, and of which we have the blessings of the present. Reading human history, the history of religion—the struggle for freedom and for the rights of conscience, we cannot but admire the heroism of the fathers, and we should feel how deeply we are indebted to them for the liberties we enjoy. To day we worship in perfect freedom. We may adopt any religious view we choose, and worship according to the dictates of our own consciences, without being interfered with. But we should not forget that it is not so very long since our fathers endured great hardships and even awful tortures because they contended for the very things we enjoy. Remembrance of what was, and how what was changed to the better condition that now is, should cause a deep sense of obligation to those whose heroic devotion to principle smoothed the way for us, and thankfulness to God under whose guidance and by whose gracious help it was done.

Contemplating the great debt we owe in all directions, the purpose should be strong in us to do all in our power for the benefit of our fellows. To be a helper of others should be the ambition of each. The man, whatever his calling in life, who is satisfied to be other than a helper, who works from a desire simply to shine or to gain place and power, or wealth, fails miserably in his duty to his fellows, and grievously wrongs his own soul. Freely we have received, let us freely give.

What Christianity Will Do.

Christianity is profitable unto all things. It quickens the intellectual life, tones up the physical life, and renews the moral and spiritual. It saves men, and it saves nations. It gives power to government and strength to armies. It is this divine influence alone which, applied to human life, makes the Christian nation rulers of the world. As says the Interior: The Asiatic nations desire the material fruits of Christian civilization. The only way to get them in sufficient supply is to plant the trees in their own soil. If Christianity had been planted in India a thousand years ago, that country would not now be under the dominion of a foreign empress. If China had not driven out the missionaries she would now be able to drive out the Japanese. It must be the Christian tree itself, not a seedling cross between Christianity and paganism. It was Martin Luther and John Calvin, not Bismarck and Von Moltke, who whipped the French at Sedan. If France had not driven out the Huguenots she would have driven out the Germans. Austria, Italy, and Spain are better than Abyssinia, Morocco, and Persia—but Germany, Great Britain, and the United States are as much better than they as they are better than the non-Christian nations named. The missionaries go with reference to the "world to come" but the world to come begins right now.

Some of the Brethren.

A visit to Woodstock last week gave us an opportunity to see some of the ministers and other brethren. Rev. C. T. Phillips is in better health than during the winter. He ought, however, to have two or three months change and rest. Some of his people are talking of sending him away for a while. We hope they will do so, being careful, of course, to furnish the wherewith to enjoy and profit by a vacation.

The meetings in the Woodstock church are good. The Sunday morning prayer meeting we attended was a really refreshing hour. The Sabbath congregations are large, and the several interests of the church are in an encouraging condition.

Rev. Thos. Connor, whose home is in Woodstock, is not as robust as in former years, though he looks well. He preaches occasionally, but is not able to undertake regular work. He is looking towards the end with glad hope, and its coming at any time, he says would not surprise him.

Rev. J. J. Barnes and wife were in town for a few hours, which gave us

the pleasure of meeting them. They are in good health, and bro. Barnes reports the work on his pastorate in an encouraging condition. His letter, in another column, tells how the churches are prospering.

Rev. G. Swim lives at Newburgh, and so, during the half hour the train carries there, we had a chat with him. He is well, after the winter's work, and says there has been a good degree of prosperity so far this year. He spoke especially of his pleasure in the revival at Charleston.

At Newburgh we met, also, licentiate F. A. Currier, who has just graduated from Dalhousie College. He was going up river for a few weeks vacation. He says he has not yet made any plans for the Summer. He thinks he may spend another term at Dalhousie, although that he has not yet determined.

It was a pleasure to meet all these brethren and many others, not of the ministry, and talk with them of the churches and christian work generally.

Montreal Protestants

BEING SUED FOR TAXES IN SUPPORT OF ROMAN CATHOLIC SCHOOLS.

The cry of toleration for Manitoba Roman Catholics in their school affairs has led to comparison with Quebec's school laws for the Protestant minority. Again and again has the hierarchy declared by the mouths of their bishops and priests that they will have nothing less for Manitoba than is granted to Quebec Protestants. It is a popular theory that the Roman Catholic majority of Quebec treat the Protestant minority quite handsomely in matters of education. Such assertions have been taken for truth by even fairly well informed people.

A COMPLAINT PLAINLY STATED.

Mr. J. M. M. Duff, the well known accountant, called at the *Witness* office yesterday. He is being sued for taxes which he, a Protestant, is asked to pay to the support of Catholic schools. Mr. Duff, in speaking of the above theory, has a decidedly different opinion from that above stated as to the 'handsome treatment' accorded by the Catholic majority to Protestants in Quebec province. He declared that his treatment and that of certain other Protestants in the city of Montreal is outrageous and tyrannical; and that he is determined to resist it to the bitter end as far as he can do so.

'What is your actual complaint, Mr. Duff?'

'It is that I am a Protestant, that I reside in the city and district of Montreal and pay my taxes to the panel which goes to the Protestant Commissioners' school. I have owned this piece of land in Cote Visitation for nearly four years, have regularly paid my school taxes to the Protestant trustees of Cote Visitation, as had Mr. T. J. Claxton, from whom I got the land. About one year ago the Roman Catholic School Commissioners of St. Gregoire le Thaumaturge took a suit against me to recover taxes for three years' back, which they allege should have been paid to them.'... Mr. Duff further remarked that he thinks Roman Catholics here had better leave Manitoba alone, if that is the kind of handsome treatment they give to the Protestant minority here, with all their talk of toleration. He mentioned other cases of injustice to which Protestants had been subjected, and considered that this very glaring instance of intolerance toward the Protestant minority should be made known all over the Dominion.

Voices and Echoes.

If big sermons could save the world the devil would soon be discouraged.—*Ram's Horn*.

"Big" sermons are not always, nor even often, good sermons. Big sermons win commendation of the preacher by certain classes—not the best judges of what sermons should be; good sermons do not always make the preacher popular but they reach the conscience and heart, causing conviction, stimulating christian love and zeal, or ministering holy comfort. Preach good sermons; they are big in the judgment of Him to serve whom the preacher is called.

Some churches are busy hives full of active workers, others are quiet museums containing some splendid specimens of mummies and fossils.—*Australian Weekly*.

To which class does your church belong? Which kind of a church do you, as a member, help to make yours?

No man has a right to do wrong. It is wrong to make and sell intoxicating drinks; therefore, no man has a right to do it. Those engaged in the rum traffic receive money without returning an equivalent. Their trade is worse than robbery, because they take that which belongs to wife and child, and send their patron and customers away unfitted to earn bread for those who lean upon him for support, and changed into a fiend who makes home a hell on earth, and life a succession of sorrows and unmitigated pain.—*Nat. Temp. Advocate*.

And if the foregoing is truth—and who will deny it?—can it be right for anyone to favor the license of such a traffic, or do anything but strongly and persistently oppose it and seek to annihilate it? He who consents to the legalization of the traffic must bear his share of responsibility for its deadly effects.

Notes By the Way.

No. 2.

As I desired to go as far as Grand Harbour that evening, bro. Perry soon found a young man from Seal Cove who gave me a passage as far as the Harbour. As I rode along my thoughts went back to the time, almost 33 years ago, when I landed on the shore about where the Steam boat landing is now, on Sabbath morning, the 16th of July 1862, after being out all night. It was my first visit to Grand Manan. I spent a few days in Eastport waiting for a passage, as there was no steam communication with the island in those days; they had only one mail a week, and was carried in a small craft. While I was waiting for the packet, how many times I went to an abandoned house on the hill above Eastport and lifted my heart in prayer to God, with strong crying, that He might make my going to that island a blessing to the people there. And then would go out and look over Campbell's and see the long dark line of the west side of Grand Manan, and muse about this unknown people, and wonder how I would be received and what would be the result of my visit among them. I had faith in God that He would be with me yet how little did I think He had such a rich blessing in store for that place and people through my feeble efforts, or that He would give me so many souls from the ranks of the enemy, turning them from darkness to light and the power of Satan to God. Eternity will be too short to utter all His praises. In the year 1862 I think there were at North Head about 30 dwellings, from Pettis Cove to Drake's Dock, including Whale Cove; at the present I have no idea how many there are, but I should say well up to two hundred, if not more. Then there was only one place of worship (the F. C. Baptist church), while now they have four places of worship, and quite a number of stores, offices and hotels. Rev. W. H. Perry lives and labours at North Head, and is much beloved by his church and congregation. This church was planted by Revs. C. Doucett and A. Taylor in the 1856, the first F. C. Baptists who visited the Island. God most wonderfully blessed their labours, and great good was accomplished. The revival under their labours was chiefly at North Head. Bro. Doucett baptized a few at Woodward's Cove, three at Grand Harbour and one at Seal Cove. Bro. Taylor had the pastorate of the church at North Head until June 1862. God's workmen die, but His work moves on; blessed be His holy name!

Much improvement has been made at Castalia, formerly known as Sinclairville. There are there, I understand, two churches, Free Baptist and Methodist. (I should have said above that the Episcopal church has a comfortable place of worship at North Head, also the Reform Baptist have a good house, and there is a Salvation Army Barracks under way.) Woodward's Cove has made the least improvement of any place on the island: rum no doubt has been one of the principal causes of this, with many other things that ought not to have existed. I am glad they have one place of worship, and hope the effort put forth by our Methodist brethren may result in much good.

Now we come to Grand Harbour the most central part of the island. In 1862, as near as I can remember, there were but 16 or 20 dwellings from William Ingalls' Point to Mark Daggett's; now it is a large village. There are two churches, the Episcopal and the Free Baptist; the first named church is a stone building erected many years ago by the untiring efforts of Rev. Mr. Dunn, who has since past to his rest. Rev. Mr. Covert is now the rector and lives at the Harbour and is beloved by his people and respected by all. Rev. W. H. Perry is pastor of the F. C. Baptist church, and is much beloved for his work's sake. His works have been abundant with this people, and the Lord has given him to see a good revival, between twenty and thirty precious souls have been brought to the Saviour, and the church has been much blessed and strengthened. I was glad to enjoy the privilege of being at a few meetings; I cannot express in words the deep heartfelt joy I had to meet with so many of my old friends, those for whom I toiled in other years; and best of all, they never before appeared so glad to see me, after absence of seven long years. As I looked over the large congregation and contrasted it with our first meeting in a private house 32 years ago, when

there was but one Free Baptist, a dear sister (who yet lives), I was led to exclaim "What hath God wrought." They have had many trials to pass through, "but out of all God has brought them by his grace."

The new meeting house at the Harbour will soon be completed. It is a fine structure and reflects much credit on all concerned. May it be as greatly, and more, blessed as the birth place of precious souls as the old one has been. They propose to open it in June. God bless the pastor and the people.

J. N. BARNES.

General Religious News.

—There are 1,329 Eskimo christians in Labrador.

—Rev. F. J. Sawyer, a Boston Universalist, has celebrated the sixty-fifth year of his ministerial life. He is nearly 92 years old, but does not look to be 60.

—The Salvation Army has won another success in Spain. Commissioner Railton, who recently began operations in Madrid, has succeeded in getting an act of constitution passed by the authorities which recognizes the work of the Army as one of the established institutions of the country.

—New York's Greek church is not a very large affair, but by the selection of ushers of rare judgment they always manage to make room for the name of the pastor, Rev. Agathodores A. Pappageorgopolis.

—Some one has characterized three religious bodies in this way: "The Methodists, they pick them out of the gutter; and the Baptists, they washes them; and the Congregationalists, they starches them." A religious body thoroughly equipped is capable of doing all this.

In Great Britain the number of Roman Catholics is now a million and a half less than it was fifty years ago. In 1841 the Roman Catholics were twenty six per cent. of the whole population; in 1891 they were only sixteen per cent. The total population of Great Britain is now thirty four millions, among whom the Roman Catholics are no more than two millions.

—Next year it is proposed to hold the jubilee conference of the Evangelical Alliance. It has been the general wish of the foreign branches that this jubilee conference, which will also be the tenth international conference of the Evangelical Alliance, should be held on the spot where the Evangelical Alliance was actually organized. London, therefore, will be the place of meeting. The Alliance both makes and manifests the unity of Protestantism, its motto being, "We are one body in Christ."

—One of Mr. W. T. Stead's latest deliverances on religious question is that the Church property of London alone, if it were capitalized, would amount to \$100,000,000. This money, he declares, is held in trust for God, and ought to be employed to the very best advantage. He says that a trustee entrusted with a sum of money on behalf of his ward would be held by the courts to be guilty of criminal negligence if it was invested in such way that it bore interest only one day in seven, and yet that is the way saints invest money for the Lord.

—Buddhist priests have been banished from Formosa by order of the Emperor of Japan. This was done on account of the number of spies caught posing as priests. The Buddhist Church threatens to inflict punishment in retaliation similar to excommunication.

Home Religious News.

—A convention of representatives of New Brunswick Baptist churches is to be held in St. John on Tuesday next, 28th inst.

—The Baptist church at Petitcodiac is to undergo extensive repairs.

—The new rector of St. Luke's, Episcopal church, St. John, Rev. P. R. McKim, is to be formally inducted to-morrow (Thursday) evening.

—The Alliance of the Reformed Baptist church meets at Brown's Flat, K. Co. this week.

—Temperance sermons were preached in many churches last Sabbath, at the request of the W. C. T. U.

PARLIAMENTARY NOTES.—The first caucus of the conservative members was held Wednesday. The Premier, in answer to questions, said no legislation on the Manitoba schools would be undertaken unless it was first submitted to the members in caucus.

CANNING, I baptism was ning Free Ba by the pastor

On May St. assisted by a d including Br Cox and Guil Steadman, I Soloists, gave Canning Free was much an ence. The Wards favo School.

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