

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 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.

SEVENTEEN HUNDRED IN FEBRUARY.

We have to thank many subscribers or prompt renewals in December and January. They did well, and helped the INTELLIGENCER in its work.

There are, however, over seventeen hundred who have not yet been heard from. Their renewals for 1895 are due—and needed now.

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

Our thanks are due to the ministers and others who have interested themselves to increase the INTELLIGENCER's circulation. A good degree of success has attended their efforts.

We shall be glad if the ministers will again suggest to their people the importance of immediate payment by those who have, for any reason, delayed paying.

Some who were in arrears for one or more years have paid lately. Thank you. We desire and must have payments from all others in arrears. We trust every one will make an earnest effort to pay this month.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, FEB. 6th, 1895.

There is something lacking, Moody thinks, in a religious experience which does not reach a man's pocket. Amen.

Of a successful pastor it was said that "he lived his sermons and preached his life."

If you have a true religious spirit it will manifest itself as much in your business as it does in the prayer meeting.

Yes, Bro. Stiles was right. INTELLIGENCER readers will be glad to hear oftener from Miss Wile, and from the other missionaries, too.

"More missionaries," is often the cry. And there is, doubtless, need of many more. But somebody has well said that a still greater need is more men and women in christian lands with the missionary spirit.

There is being erected near the palace of the Sultan an asylum for incurables of all creeds. It is a happy thought. Let us hope that the "sick man" will go in himself as the first inmate. The world has no greater incurable.

A sudden return to primitive honesty and cleanness and uprightness by many professing christians would be a contemporary thinks, cause a revolution in the social and economic and commercial and financial world such as the world never witnessed. But what a reign of gospel power and triumph would ensue. Would God the revolution might come!

Rev. Dr. Gordon, pastor of the Clarendon St. Baptist church, Boston, died last Saturday. He had been ill but a short time, with typhoid fever. Dr. Gordon was not only one of the most widely known men of his

denomination, but one of the most highly esteemed. A devout man of God, abundant in labours, he won many souls from sin to the Saviour, and led many christians to holy living and service.

Dr. Gordon, whose lamented death is announced in another note, told recently how "it happens" that his church gave last year \$50,000 to foreign missions, while its own expenses were less than \$10,000. "My way has been to make collections for foreign missions and home missions every Sunday morning in the year, and to keep the subject constantly before the people. Then in April we make a special collection, which is always preceded by a week of daily prayer, in which we meet together at eight o'clock in the morning to pray for the one thing that the people may have their hearts drawn out to give for the work of evangelizing the world. I preach on the Sunday before the collection is to be taken, and then put the responsibility of giving upon the people, refraining from all special solicitation or urging." And so no wonder it comes to pass that only seven States exceed this church in their gifts to the Missionary Union, and the amount is nearly one fourth of all the gifts that come from the entire State of Massachusetts!

The Manitoba Schools Case.

Courts are not more reliable than other human institutions. No reflections on the integrity of the men composing them is intended. But that they have no sounder judgment, nor wider view, than other men, and are quite as likely to err, has frequent illustration. The Manitoba School Case is the latest illustration. There is no reason to believe that the men composing the judicial committee of the Privy Council are able men, or more learned in the law than the men who compose the Supreme Court of Canada. And yet, these two Courts, examining a given case, hearing the same arguments, etc., reach opposite conclusions. It is not long since the Supreme Court of Canada decided that the Manitoba Schools Act was unconstitutional. The case being appealed the Privy Council reversed the judgment. Later the Supreme Court decided that the Dominion Parliament had no right to pass remedial legislation in behalf of the Roman Catholics of Manitoba who claim that they have been deprived of their rights by the Schools Act of that Province. And now the Privy Council has reversed that judgment, and says the Dominion government has a right to interfere in behalf of the aggrieved.

The case, briefly stated, is this: The Roman Catholics claim that the Manitoba Schools Act deprives them of rights which they had when Manitoba became a Province of the Dominion. The Privy Council decided that they had no rights which the schools have interfered with. They then petitioned the Dominion Government to interfere in their behalf. The question then arose as to the power of the Governor General in council to make the declaration of remedial orders asked for in the memorials or petitions or has he any other jurisdiction in the premises.

The Supreme Court of Canada said the government has not the power; but the Privy Council has decided that it has jurisdiction and that the appeal is well founded, but that the particular course to be pursued must be determined by the authorities to which it has been committed by the statute. If the Schools Act of Manitoba had been shown to be prejudicial to any rights of the Roman Catholics of the Province, no one would say nay to their prayer; justice would have been done at once. But it having been decided that no injustice has been done, their case becomes one of appeal for special privileges. Their petition asks that it may be declared that "it seems requisite that the provisions of the statutes in force in the province of Manitoba, prior to the passage of the said act, should be re-enacted, in so far, at least, as may be necessary to secure the Roman Catholics the rights to build, maintain, equip, manage and conduct these schools in the manner provided by the said 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 the Roman Catholic schools from all payment or contribution to the support of other schools."

The Roman Catholic population of the whole community is interested in the matter, and has, indeed, been wrought up to a high degree of excitement about it. They seem to think that all they have to do to get legislation to suit them is to ask for it. Just what the government will do now no one can more than conjecture—and of conjecture there is a good deal.

The government of Manitoba declares that it will not submit to any interference with the rights of Legislature, and the people of the Province will stand by its government. The Premier of the Province says, "There will be serious trouble should the Dominion Government attempt to interfere with Manitoba's school law. We will stand or fall by these laws."

The question is a somewhat troublesome one for the politicians of both parties. To say nay to the Church of Rome means a solid Catholic vote, in every part of the Dominion, against them. To grant the prayer of the priests and their people will not only arouse Manitoba to the point of determined resistance, but will move Protestants in every part of the country to join hands with Manitoba in resistance of Roman Catholic domination. The case is being, and will be, watched with great interest.

Harvesting.

A large part of christian work—says the *Mid-Continent*—is planting, sowing the good seed, diligently, patiently, hopefully. The teacher of young men in the theological seminary may not often be called to minister baptism, or answer the question, "What must I do to be saved?" Yet he is engaged in a work not less important. He may in the harvest be represented in the Master's field by a hundred toilers, or a thousand, who have been aided by him in their preparation for the work. The parent, the Sabbath-school teacher, the minister is to sow the good seed, casting bread upon the waters; preaching the word in season and out of season, assured that it shall not return void.

But the ingathering is also important; securing recruits to Christ's army, to the obedience of faith, to the open and hearty confession of Christ. Some are better adapted to one kind of work than another. There is a great difference among ministers in this respect. Some are especially happy and successful in securing enlistments, but not so successful in the heavy work of instructing and training; and some there are who, though sound and able as teachers, yet fail in the important matter of securing avowed converts. They are intelligent and earnest missionaries, yet they are sad under a sense of failure to secure conversions. By and by a new worker succeeds to the field, and, lo, a great ingathering occurs; or some consecrated evangelist comes to the preacher's aid with a like happy result. A pastor being asked his opinion of certain evangelists who had labored with him in his field replied, "They are good harvesters."

Christian workers need not be greatly concerned about the estimate placed upon their labors by Christian brethren. In the Master's account, he that soweth shall have due credit alike with him that reapeth. But it is very desirable to be permitted to see fruit. Those for whose good we labor are dear to us. Dangers surround them. Death may be near. How can we become efficient and successful harvesters? Keep distinctly in view the winning of souls to voluntary, hearty, public confession. Look for ingatherings. Pray for them. Be constantly in touch with this kind of work. Be not sparing of personal and private exertion to bring individuals to Christ. While many are savingly influenced by the public proclamation, probably a still greater number refer their early and abiding interest to some personal influence. There in the prayer-meeting or in the audience-room an eye gifted with spiritual discernment can see that there is one present upon whom divine truth has made some impression. Follow up such impression. A word of inquiry and counsel with that individual alone may be the means of leading a soul at once into the light and joy and obedience of salvation. Individual work may be laborious, but it is sure work. Handful by handful the grain falls before the reaper. Paul at Ephesus not only taught publicly, but from house to house; in the day time and at night; with bright joyous countenance, and also with tears.

Rev. S.W. Shaw.

The death of Rev. S. W. Shaw is announced. We have not received any direct word concerning the sad event, and are, therefore, unable to say anything about his illness or the experiences of his last hours. His home was at Hartland, O. Co., and there he died. Mrs. Shaw and one daughter survive him. Mrs. S. has been an invalid for many years, and is quite helpless. Probably few, if any, until very recently, thought that Bro. Shaw would precede her to the "better land." For a year or two, however, his health had been failing; and now he rests from suffering. We will be glad if some brother acquainted with

the facts will write a suitable obituary. For a good many years he was interested in christian work, and while engaged in secular pursuits found time to be quite active in christian service—leading religious meetings, visiting uncareful places, and doing generally the work of a lay preacher. In 1883 he was ordained. For a few years after his ordination he devoted himself almost exclusively to the work of the ministry, either as a pastor or in evangelistic work. The condition of his wife's health, and later his own failing health, prevented him leaving home, so that for three or four years prior to his death he was not able to do much work of any kind. Those who knew Bro. Shaw had much respect for him as a christian man, deeply anxious to do good, and concerned for the prosperity of God's cause. And there is no doubt that in the section of the country where he was best known, and where he did christian work, many who have been helped by his words of warning or of encouragement, mourn that he will not again come amongst them and minister to them. He rests from labour and is freed from suffering, and enjoys the delights of "the hereafter life," concerning which he had strong faith through our Lord Jesus Christ. For Mrs. Shaw and daughter, in their loneliness and suffering, there will be much sympathy, which we trust may take practical form. May God graciously comfort them, and, through His people, provide for them in their sore trouble and need.

Progress.

In all communities we have public-spirited progressive men, and then we have those who are dead, but not buried. To the last class any suggestion of general improvement for the benefit of the community, is at once pounced upon, and if possible most effectually crushed. So it has been with every step of progress.

When Railways were first suggested the stage coach drivers and owners, resisted any change in every possible way. When Arkwright, the inventor of the power loom, built a mill and filled it with machinery, the handloom weavers set to work and destroyed what he had done.

Thus "our craft is in danger" has been ever the cry against any public and general improvement. And what has been, will be, so the cry should not alarm, or deter, those who want not merely to exist, but to live in the spirit of true life. For purely personal interests cannot be set against the general good. The general good comes first, and the good of the whole means the good of each member, although for the time being loss may issue to some, benefit is the ultimate result.

As civilization is one of progressive steps, and to maintain what we have we must add, for one step means another. We cannot stand still, it is either backwards or forwards. True, in all the relations of life.

In all upward movements there are forces for, and forces against. There is an inherent force in what is true, and beneficent. The bringing in of the kingdom of truth and righteousness, into all that appertains to life and its well-being, cuts its own path when held and maintained in humble trust in God. Thus there is a power of the truth, and a power in the truth.

As the kingdom embodied in Christ is the ideal of men, nations, and society, both as to law, rule, and spirit we have that which is of authority, and not of the whim and caprice of men. A foundation and a standard that cannot be gainsaid. That being so, and if it is not, on what can we build? What have we to guide, and rest in? But, being our hope and light we have a motive and an inspiration. A supreme will, a supreme law demand that we should seek not alone our own good, but the good of others. Nay, our own good in the good of others. Perhaps, in no age of the past has that been more fully understood than to day.

Take the deep and widespread interest as to temperance, the continuous and self-sacrificing efforts of men and women all over this Dominion and the world. What is the meaning of such christian efforts? But, simply the reign of righteousness, and the good of man and society. In one word progress, from a lower level to a higher.

Richard Cobden said: "Every day's experience tends more and more to confirm me in my opinion that the temperance cause lies at the foundation of all social and political reform."

Take corruption at elections, boodles in all its infamy and degradation is mighty, but the twin sister rum is not less so. But, what shall be said when the rum is obtained from utterly lawless places, and sold by notorious law-breakers! and such places and persons winked at by those who claim to be good and model citizens. Nay,

even defended, supported and encouraged because the dollar is more to some than principle. Then many wonder why there is not more progress made amid such a state of things. The fact is when the moral sense of a community is deadened by the blight of liquor and lawlessness, it is handicapped, for the wretched rumshop is a prey upon every other good interest, a source of degradation, disorder and corruption.

As the whole question of real progress centers in moral order, how can there be true progress without the conditions? Then take unwise partyism with its vagarious "get something." Plunder at the top, bottom, and all the way through. Not the good of the whole, but benefit of a few. How can the party be benefited. Simply, the tammany ring theory, and sometimes the raceality.

Also, we have combines, trusts, vested interests, arrayed like dragons to keep what they have and to get what they have not. These incarnations of dire selfishness, a prey and a curse upon the broad interests of the people. Having one God—the dollar, and one principle—the dollar.

Still, there is a power mightier than all, God and truth. Italy, for over twenty years has been in the breakers. Now leaders are crying unto the God they ignored and set at defiance. There is hope in a wiser pathway. For men, society and nations, the path of progress, is the tried path of righteousness; and in that path there's no infamous rumshop.—T. H. S.

Tithes.

The origin of the tithes is not known but it seems to have been well understood as early as Abraham's time, for on his return from the rescue of Lot, and the spoiling of Chedorlaomer and the Kings that were with him, he gave a tenth of the spoil to Melchizedek "the priest of the most high God."—Gen. 14: 17-20.

The next mention of the tithe is in the 28th chapter of Genesis. Jacob fleeing from a wronged brother, found his first night's rest in the wilderness, with a stone for a head rest. As he slept, he had the wondrous vision of heaven and earth united by a ladder over which the angels of God ascended and descended. In gratitude he turned his stony pillow into a pillar of remembrance, and exclaimed, "of all that thou shalt give me I will surely give the tenth unto thee." Note how nearness to God makes giving easy and natural.—Gen. 28: 10-22.

Later, in Leviticus, the unwritten law became fixed by God's command as binding upon his people. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."—Lev. 27: 30.

It is sometimes urged that the tithe is not Christian but Jewish. Yes, but there can be no serious objection to a Christian's doing at least as well as a Jew, and it is certain that a general acceptance of this system by all Christians would flood all our treasuries, and open the windows of heaven. "If ye know these things happy are ye if ye do them."—E. E. S.

Voices and Echoes.

A debt which the church does not rise to pay is a rope about its neck with an anchor at the other end, and will drown it. But if it rises to pay it, the debt becomes a necklace of pearls, a tiara of diamonds.—Dr. Storrs.

Let every church make earnest and self-sacrificing effort to free itself from debt. And don't forget the balances of salaries which may be due old pastors.

There has been a scourge of scarlet fever in Oyster Bay, L. I., and the Board of Health forbade the holding of services while the epidemic lasted. The Baptist minister refused to obey the order, and, after being twice warned, has been fined \$50. He denies the authority of the Board to discipline him saying that the Constitution protects him in the right to hold free services.—Independent.

The pastor was foolishly obstinate. Perhaps it would have been as well not to fine him; his pigheadedness would have brought its own punishment soon enough.

The saloon-keepers, bribed police judges, bribed policemen, balloostuffers, green-goods men, owners and frequenters of houses of ill repute and all the other class that are a curse to the city of New York and other cities, are unanimously of the opinion that ministers of the gospel and religious journals should not meddle with municipal affairs.—Can. Presbyterian.

And what is stranger and worse is that some very good people seem to agree with these "fellows of the baser sort." It is not only the right but the duty of ministers and conductors of the religious press and all others who appreciate the duties of citizenship to do their utmost to make the administration of public affairs clean.

India Letter from Miss Wile.

DEAR INTELLIGENCER:—From a remark which Mr. Stiles made in a letter to me, I judge that he thinks do not write often enough to your columns. I wonder if your reader think the same?

The New Year has just been ushered in and my situation is far different from a year ago. Now many customs of the country are familiar and the language is no longer a matter of worry, for I can understand the greater part of any conversation and, in simple language can make myself understood on nearly any subject.

Our Christmas here was different from one spent at home. First it was a "scramble," if you will allow the expression, from morning until night; second it was so very warm, and, lastly the faces I was wont to see were far across the sea. We had a Christmas tree, out of doors, for the whole Christian community, and the very early morning was occupied in tying up small and large presents, labelling them and seeing that they were safely conveyed to the tree. About 9 o'clock a. m. the pupils from the outside schools all Hindus, came in—about 200 children in all. Their exercises lasted until 12 o'clock, and consisted of singing reciting of Scripture and poetry, and one or two dialogues. It was a strange, glad sight—those heathen children, with purely heathen jewelry on, singing the praises of the Christ whom their parents reject. As we looked into their dark, eager faces we could but pray that God would make and keep them pure in Christ's name. The children are the earnest of the future perhaps more truly here than at home. At the close each child received a bright colored bag for holding books, in which was some native sweetmeat and an orange. The money to provide these things was supplied by the English residents and native gentlemen who take an interest in mission work.

In the afternoon the children of the Christian schools had their exercises in the church, after which we repaired to the tree to the delight of young and old. Each person got something and you would be astonished if you could see the delight which a grown person displays over some trifling present perhaps costing two cents. For instance, I knew that the native people are very fond of bright colored soap. In fact soap in any form is luxury to them, so I bought three dozen small cakes of soap, moulded in the form of a small sized rose, paying two cents each for them. Sunday morning I went to visit a sick child and the mother asked me if I gave her husband the soap, I told her I did, and she said her husband was very grateful for it. He had not received a present since Mr. George was here, and even that small thing seemed a treasure to him.

And so the day passed; we were busy but glad. We dined at Mr. Miner's that evening, and friends were remembered and talked of. After a game with the children, we came home tired and sleepy.

And this is New Year's Day. I am all alone, though every minute expecting "Ma Phillips" and "Dr. Nellie, from Bhimpore, and Dr. Mary Bachelor from Calcutta. Miss Butts went to Bobagaria, one of the out stations, to "make Christmas for the christians there, and is not expected back until the last of the week.

From to-day I have charge of the Christian Girls' School, but feel a little unsettled because I do not know definitely about my situation—whether I am to go to Bhimpore with Dr. and Mrs. Burkholder or stay here. There is plenty of work in both places for four or a dozen more.

The first independent work I undertook was a children's class Sunday afternoon, and that is progressing nicely. Last Sunday we re-organized for the New Year, and each child pledged him or herself to attend every Sunday, unless there was some sufficient reason for staying away, and that they would reverence God's name and house. Further that they would each try to bring a Hindu or Mussalman child with them. I teach them hymns, tell them Bible stories and show them pictures illustrating the same. The following Sunday one of the little ones tells the story. We have church in the afternoon, but the little ones do not understand much of the sermon so I gather them at the School House and have worship with them in this manner. It helps me and them, too.

Our pastor Sachinandari has gone to Balasore and the Contai pastor has come here; his name is Boikonta. Some of you may have seen a letter in the *Star* from him. We like him and his family very much.

I hear the garries coming so will close. I sincerely wish you a glad, happy New Year crowned with the Father's love and care.

Yours truly,

EDNA C. WILE.
Midsapore, Jan. 1st, 1895.